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WORLD'S STUDENT CHRISTIAN FEDERATION.

June 5.07

CONFERENCE MEETINGS.

The glorious weather of Wednesday brought the five-hundred delegates to the Student Federation Conference, at the Y.M.C.A. Hall, Kanda, under the best of auspices for the opening session. President Karl Fries, of Sweden, the Chairman of the World's Federation, presided. Upon the platform were Mr. Mott, M.A. General Secretary of the World's Federation, and President Yoichi Honda, Vice-President of the Federation. It was an impressive sight to see the large assembly of young men and women, gathered together from the Universities and Colleges of forty nations. In their number are included some of the most distinguished educators and scientists in the world, the leaders of the Christian students, men and women, in all lands and representatives of all the student and city Young Men's Christian Associations and Young Women's Christian Associations of China, Korea and Japan.

Dr. Fries opened the first session, which is given on the programme as a "quiet session," with a reading from Isaiah, followed by a short prayer. Vice-President Honda made a few remarks expressing the significance of the convention and the purposes to keep in mind during the session to follow. Special emphasis was laid upon the spiritual forces that are to be released as the result of this coming together of Christian leaders from all parts of the world. Vice-President Honda's address was interpreted by Mr. C. V. Hibbard and Dr. Fries' by Prof. Uzaki of the Third Koto Gakko.

The Meeting was closed by a number of prayers from delegates, each in his own language, making an impressive effect. The dominant note in these prayers and in the minds of all present was the reality of the "field that binds all hearts in Christian love." When the meeting closed with a hymn sung in French, German, English, Chinese, Korean, Siamese and other languages in unison there was a visible wave of emotion which passed over the assembly as they realized the significance of the first world's convention of any kind to assemble as the

guests of any Far Eastern people,—a world's convention dominated by Oriental delegates.

THE REGISTRATION OF DELEGATES.

The official registration began at nine o'clock on Tuesday morning. By the end of Wednesday morning's session nearly all of the accredited delegates had received their tickets and envelopes containing a hymn-book in all languages, a handbook of valuable information regarding Tokyo, the Conference, etc., a map of the City of Tokyo and an official badge, a neat cloisonne pin of black with a red maltese cross in the middle. In the registration room are to be found not only the information bureau but also a post-office kindly installed by the postal officials, an agent of the Welcome Society, which has offered its facilities to all guests from outside of Japan at half rates, and books on Japan and the standard publications of the various student movements. Everything possible has been done for the comfort of the guests. Guides are furnished to any foreigners who may want them, meals are served at noon and evening for the convenience of guests who find it too far to go to their various places of entertainment, special rates granted by the railroads are given to all foreign delegates and every Japanese Christian or non-Christian seems to feel that it is his privilege to show the many visitors the charming hospitality of his nation.

VISCOUNT HAYASHI'S RECEPTION.

A pleasant feature of the Federation Conference will be the numerous receptions and garden parties given in honour of the foreign delegates by the citizens of Tokyo. The first event of this kind was a notable reception given by Viscount and Viscountess Hayashi at the special residence of the Minister of Foreign Affairs yesterday afternoon between 4 and 6 o'clock. The delegates of the Conference, to whom, with the exception of the reception committee, were from abroad, assembled in the spacious residence of Viscount and Viscountess Hayashi, who received their guests with characteristic hospitality. An elaborate collation was served, and the guests found it a much-prized opportunity to get acquainted with each other as

well as to meet their gracious hosts. There were twenty-five different nations represented. As one distinguished Japanese gentleman expressed it, it was a notable gathering in the history of Japan.

WEDNESDAY EVENING'S MEETING.

The delegates attended the first general meeting of the conference on Wednesday evening, at the Y.M.C.A. Hall, Kanda. This commodious structure was well filled by the five hundred and odd delegates and their friends, a portion of the hall being reserved for the foreign members, who numbered about a hundred and eighty, among whom were several ladies, and are drawn from all parts of the world.

The hall was not decorated for the occasion, with the exception of a very effective design above the platform, having the motto, "*Unum in Christo.*" The proceedings were opened by a hymn and prayer, which was delivered by President Honda, the Chairman, in both English and Japanese. Formal welcome addresses were then delivered by Dr. Sasamori whose speech was interpreted, Mr. Ebara, and Dr. Green, representing the foreign missionaries in Japan.

In the course of his address Dr. Sasamori, who represents the Japanese students' movement in Nagasaki, pointed out that but for the late war the Federation would have had its first conference in Tokyo some three years ago. The question of holding the conference had then to be postponed but on making application after the war the central committee readily agreed to the present conference being held in Tokyo.

In the course of his address Mr. Ebara said:—

"We Japanese are loyal to the Emperor not only as a duty but from a true sense of love. We may seem to be slow to take up new things but this means carefulness on our part as it is our desire to have nothing bad in our Imperial Family and in future Japan. This morning as I listened to the earnest prayers given in 20 different languages, in perfect peace of mind, I was reminded of what Heaven must be like. We believe that this student movement contributes directly to the strength of the Imperial House. Therefore we welcome you."

Dr. Green, who addressed the gathering both in English and Japanese,



emphasised the growing strength of the Christian movement in Japan and the approach of the time when the Japanese church would be self-sustaining and supporting, a time which would be welcomed by all foreign missionaries.

An effective chorus of male voices concluded what might be described as the first part of the meeting, after which the Mayor of Tokyo, Mr. Ozaki, welcomed the delegates. In part Mr. Ozaki said:—

"Words of greeting are largely the same and as I am noted for saying things which make people angry it may be difficult for me to say pleasant things at this time. It is true that Japan has won her recognition as a nation through war. But it is especially gratifying to us that this Federation as we have heard to-night chose Tokyo as its meeting place before the recent war began. In this the leaders of the Student Christian Federation have been more far-sighted than the statesmen of the world. There is one thing that I am ashamed of. I venture to call myself a member of the family of statesmen, though an insignificant one, and I can well imagine what would follow if a World's Politicians' Conference were held. The meeting would end in a regular pandemonium, each delegate trying to over-reach the other and all wrangling for their own selfish interest. Here are you assembled in perfect fellowship and harmony,—you who represent over twenty different nations,—and the only scene I witness is that you are all striving to do good for others in the veritable spirit of brotherhood of mankind. This is one point whereby you can well shame us politicians to silence, and I am glad that you have come to Japan to teach the lesson of unselfish effort for humanity."

Dr. Karl Fries, in his response to greetings, paid a tribute to Japan, saying:—

"Having heard before of the greatness of Japan largely as indicated by her success in war we have been able during the past few days to learn more of her real essentials of greatness. We have beheld the results of progress which during the past few years have been achieved with lightning-like rapidity. Your museums and temples have shown us your past and the exposition now in progress has given us a broad glimpse of the present as indicated in material things. But more than all we have been impressed by the Christian hope and faith and love that have been manifested in your welcome. We

have come as brothers to brothers. We find here a Christian Church which has made itself largely felt in the life of the nation. And it is our conviction that nothing can help more in this and all nations than to have the students and educated men filled with a spirit of loyalty to Jesus Christ. We come to testify to His power as we have found it ourselves."

Finally Mr. John R. Mott, General Secretary, spoke as follows:—

"I have read from a recent writer that Japan is the most National Nation in the world. I would record my further conviction that she is the most international nation in the world. What country has sent so many men all over the world with open-mindedness to search for the best things the world can offer. What country has been so receptive of great ideas and institutions regardless of their source. It is eminently fitting that this World's Conference should convene in this city.

"I would like to give you my impressions of the attitude of the students of the world towards Jesus Christ based upon years of travel and observation among students on every continent. Jesus Christ is finding a larger place in the hearts of the students of the world year by year. A larger proportion of college and university students are professed followers of Christ than among any other class of society. Students throughout the world are being more attracted by Jesus Christ and His teaching than by any other religion. He appeals to thinking men and challenges them to investigate the Truth that is in Him. He answers their doubts and is the power by which they are enabled to be victorious over temptation.

"Jesus Christ presents in the moral realm that which appeals to the heroic in man and challenges their great endeavour as does warfare in other realms. He leads men victorious over battlefields against sin and enlists forces in service and self-sacrifice. All the better movements in the improvement of society may be traced to Him. Jesus Christ is binding together the nations of the world. It has been the testimony of eminent statesmen EAD C student movement which INTEREST is doing more than On Current Acquieship of the who Bin 7 per Yen movement lays siege to colleges universities, the strategic centres for the moral conquest of mankind."

Several greetings were received by the Conference from several great personages. The following was telegraphed to Mr. Honda by Marquis Ito from Seoul:—

Please convey my warmest greet-

ings and good wishes to the delegates, especially those from foreign lands. I welcome them as fellow workers in the same noble cause of love and peace between nations, which it should be the proud aspiration of every statesman to promote to the utmost of his power. Assure them of the lively interest I take in their Conference which will ever remain one of the most memorable events in the history of Japan. It ushers in a new era in the history of intercourse between the East and the West. Finally please convey to them my sincerest hope that their mission will be crowned with complete success, and that they will carry away pleasant memories of their sojourn amongst my countrymen.

Viscount Hayashi, Minister for Foreign Affairs, wrote Dr. Fries as follows:—

Tokyo, April 3, 1907.

Dr. KARL FRIES,  
President of the World's Student Christian Federation Conference.

SIR,—The Assembly over which you preside meets in Conference today in the city of Tokyo. It gives me very great pleasure to welcome you and your coadjutors in this distant part of the world. You come as Delegates from more than twenty-five different countries and provinces in all quarters of the globe, to discuss some of the noblest and most vital and far-reaching problems relating to and the education of coming generations.

I shall watch the progress of your deliberations with interest and high expectations, confidently believing that your efforts in the cause of ethics and enlightenment will make for the betterment of humanity at large.

I am, sir,  
Yours with great respect,

TADASU HAYASHI.

GREETINGS FROM RULERS.

The following greeting was received from the King of Norway:—

Kristiana, March 30th, 1907.

Pastor Eckhoff Norwegian representative at World's Student Christian Federation Conference in Tokyo bring my best greeting to the Conference whose work I hope may be a success.

Signed

HAARON REX.

The following from President Roosevelt:—

John R. Mott, General Secretary of the World's Student Christian Federation.

"Through you I desire to express my heartiest greetings and good wishes to the World's Student Christian Conference to be held in Tokyo. Japan's position in the civilized

world is such that it is eminently fitting that this world's conference should be in one of her great cities; a conference which is to exalt high ideals and character, to exalt patriotic and self-denying service and to preach good will among the nations of all mankind.

Finally the Minister for Education, Mr. Makino, addressed the following greeting:—

Tokyo, April 3rd, 1907.

Dear Dr. HONDA:—

Will you kindly greet for me your distinguished colleagues now assembled and express my earnest hope

that in their choice of Tokyo as the seat of conference they will meet with all the facilities and conveniences they had expected. Please also convey my sincere wish that their grand conception to improve the moral well being of the youth of the whole world, i.e., the moral advancement of the future of the human race will be crowned with full success.

Regretting that I cannot take personal part in your functions to-day.

Yours sincerely,

Signed N. MAKINO.

#### YESTERDAY'S MEETING.

The conference was resumed at 8.30 a.m. yesterday. The subject discussed was the "Faith of Students and building of their character." Mr. Fries delivered a speech on this subject, dwelling on the necessity of having an earnest spirit, of reading the Bible, and of taking the voice of conscience as God's will.

Mr. Shamei and M. Garfield Williams also delivered speeches, and at noon the members of the conference lunched at the Higher Commercial School.

## The Japan Times.

TOKYO, WEDNESDAY, APRIL 3, 1907.

### THE WORLD'S STUDENT CHRISTIAN FEDERATION CONFERENCE.

"God is good." If never put in some many words before, this is a proposition which, as embodying the essence of the belief of non-religious people has always appealed to the Japanese mind. The mind so framed has also been open always to a secondary

proposition that a religious commanding the allegiance of a civilised community must have something really good in it. When three centuries ago Japan opened her doors to Jesuit propagandists, it was in this spirit that a vast number of our forefathers approached and finally embraced Christianity. The reason why they subsequently closed the door they had thrown open is because they had reason for suspicion that Christianity was but a cloak for hypocrisy of the worst type, namely, of stealing another peoples' country in the guise of doing them spiritual good. In order to make sure of the extirpation of this dangerously treacherous religion as it was thought to be then, the ignorant innocent was encouraged in the idea that Christianity was a black art, the devil's teaching with a modicum of sweet commoplace to cover its demoniacal brutalities. The latter was the belief that ruled our masses for two and a half centuries and in which most of our men and women, who are now forty or fifty years old, were as children brought up. The retrospect will look strangely illogical as one sees

gathered in Tokyo a large number of representative Christians from the West to assist in a movement strictly Christian in origin and purpose. Yet a moment's reflection will show that the illogicality is only seeming, and when the intrinsic turn of the Japanese mind is remembered it is not surprising that many years' contact with Christian civilization has completely awakened us from the nightmare of Tokugawa days. We extend our heartiest welcome to the delegates from America, Europe and other continents and islands to the World's Student Christian Federation Conference, which formally opens its session this evening.

It is gratifying that in less than half a century this country has become so far assimilated with the ideas and principles of modern civilization, that in a genuine spirit of peace, respect and fraternity we can now receive on these shores men and women who but

four decades ago would have spread consternation among us. It is gratifying also that the 170 delegates from abroad assemble in Tokyo not in any sense of vindictive demonstration or with any shadow of fear and misgiving to weigh on their heart, but with a feeling of perfect security and pleasantness among appreciating friends. For we have no doubt that, due allowance being made for a quota of incorrigibles to be found in every country in one form or another, the whole intelligent section of our public is quite favourably disposed towards all movements aiming at the moral elevation of our young people, and the Student Federation Conference is assured a most cordial reception. The days are fast passing from our midst when to any one is a Christian meant "he" or "she" is a queer person at the best and "is a bireling of a foreign missionary" in the lowest sense at the worst, and instead the phrase is beginning to stand for a well behaved young man or woman, even though the pay may yet be looked at askance at times. In short the nation is turning round to see Christianity in the light of the proposition we have started with, and the Conference meeting at such a juncture with its genial spirit of fellowship and its delegates coming great distances for the most disinterested purposes, will not but strengthen the bond of friendship between our partakers in the function and their guests and through them between the countries they represent. And what can be more delectable? For all the national jealousies and racial prejudices that exist the world's heart is beating for the brotherhood of mankind.

The causes may be various for the change wrought in the national mind; but we think it only fair to give the chief credit to the missionaries and other Christian workers, to be shared to some extent by the indigenous converts. At the same time there seems to be one circumstance that should not be lost sight of in this connection. We mean the latter-day tendency



among Christians in this country to bury all their denominational differences and strive unitedly and harmoniously for the practical good of the community among whom they work, such as may be seen in the result of education given, in the household economy and so on. In the same category comes the effort on the part of foreign workers to understand the Japanese characteristics and conciliate, persuade and convert. Our public has no patience with Christians, native or foreign who, taking advantage of our spirit of toleration would call us contemptuous names and claim political privileges as in the case of China—the curse of China—instead of showing in daily deed that “God is good.” If such manifestations were not uncommon 25 or 30 years ago, Christians have now become corrected of them, and their change of front in this respect has, we believe, contributed largely toward their present day popularity amongst us. Again, such incomparable service of practical benefit as rendered by the Y.M.C.A. workers our soldiers during the late war has had a most powerful effect in demonstrating the manifest force of Christianity and turning the national mind more favourably than ever toward its working. From these considerations, too, we may depend that such a movement as the Student Federation takes in hand will be sincerely appreciated. The *Japan Times* is not an organ of Christianity; nor of any other religion, but we are painfully aware of the general decadence of the religious spirit in this country and would gladly give our support to any spiritual movement that aims at social reform and purification. No movement will be more productive of lasting and far-reaching results than that which endeavours to reach and propagate a new mode of thinking and furnish new objects of noble activity among those who are destined to form the backbone of the country, namely the student class. We welcome the Worlds’ Christian Student Federation Conference.

We understand the Federation has so far held six international con-

ferences, and are pleased that the seventh now takes place in Tokyo. Among the delegates from abroad are scholars of world-wide renown in various branches of knowledge and learning, men and women of tried character and earnestness. We know they are not here on pleasure bent, but they have come at a time when Japan is about to put on the best holiday attire that nature gives, and we hope they will have moments of leisure to enjoy the hospitality the season will help to extend to them.

### THE FINANCIAL AND ECONOMIC CONDITION OF JAPAN.

By *Ben* July 23, '07  
V.—Japanese Railways.

The Japanese Official Gazette of March 31, 1906, contains what is known as the railway nationalization bill. The record shows that there were in operation at that time 1,531½ miles of State owned railway and 3,247½ miles of railway of private ownership. The private lines represented thirty-seven different companies, large and small. The Nippon company controlled 860 miles, while the Ryugasaka line was only a little more than two and a half miles in length. The Sanyo line had 406 miles, and the Kyushu 448 miles. There were three lines of respectively 260, 207 and 136 miles. There was a line of eighty-five miles, another of seventy-three miles and one of seventy miles. The remainder were all less than fifty miles.

A report recently made by the Department of Finance makes the following comments on the conditions of that time: “In view of the necessity for a definite post bellum programme and for the increase of national wealth and development of national resources, it has become of the utmost importance to introduce effective means of internal transportation and communication; and yet on looking at our railway system we find that in addition to the Government lines there are more than thirty private railways and that even trunk lines are under the control, some of the Government and others of various private companies, so that the traffic on them lacks order and uniformity. The consequence is that they offer no facilities for direct traffic over long distances, thereby raising the cost of transportation and causing delay therein; in short, they hardly appear to keep pace with the general progress of society. For these reasons the Government decided upon the State ownership of all railways which are used for general traffic, leaving out those of merely local importance.”

Under the bill as it passed the imperial Diet seventeen companies, representing 2,612 miles of line, are to be purchased and paid for by a public loan bearing 5 per cent. interest on the face value of the bonds. The amount of the loan is calculated at not less than \$210,000,000, and it is assumed that the obligation thus incurred will be discharged within thirty-two years after the purchase is made, the redemption fund coming from the net profits of the purchased lines. It is further assumed that the lines, after the redemption of the loan bonds, will yield to the State an annual revenue of a little more than \$26,000,000. Some of these lines have already been taken over and the entire list is to be taken up by or before 1915. The plan includes the purchase, made last year, of the Seoul-Fusan

line in Corea. The loan to be issued on account of this line is \$10,000,000.

Japan is also the proprietor of a railway system in south Manchuria, taken over as a result of the late war. The capital of this enterprise is \$100,000,000 (£20,191,803), of which sum one-half was “contributed” by the Government and one-tenth was subscribed by the public. These lines were taken over by the civil authorities from the military on April 1 of this year and are now under Government control and management.

The authorized capital of the seventeen lines bought or to be bought by the Government, the bonding of which “is calculated at not less than \$210,000,000,” is about \$121,000,000. The paid up capital is very close to \$100,000,000. The capital of the lines already owned by the Government is not given in the report of the Finance Department. The reported cost of construction for the 1,531 miles of line owned by the Government prior to the passage of the bill of March 31, 1906, is \$79,959,223, or about \$52,000 a mile. The reported cost of construction of the lines acquired and to be acquired is \$113,300,000, or about \$40,000 a mile. A little combination of some of these figures, even without the capitalization figures of the older lines, indicates that the system when completed stands a very good chance of being capitalized for a little more than the reported cost of construction and even for a little more than the old figures.

Japan’s railways are thus shown as in a transition stage, and figures quoted for equipment and operation must be those of the latest year reported, 1905-06. The total number of locomotives on all lines is 1,717; passenger cars, 5,340; “freight wagons,” 27,183. The total number of passengers carried was 113,675,403; total passenger receipts, \$17,000,000. The total freight carried was 21,550,064 tons, and total freight receipts \$12,000,000. The passenger mileage was two and a half billions and freight mileage 1,352,000,000. The average passenger receipts a mile were .68 cent and average freight receipts .93 cent a mile a ton. The receipts a ton and a mile were higher on the State lines than on the private lines. The gross earnings for all lines are reported as \$34,516,582, the expenses \$16,077,587 and net earnings \$18,496,095. The average receipts a mile were, for State railways, \$6.162; average expenses, \$3.785; average earnings, \$4.397; and for private lines, receipts, \$6.915; expenses, \$3.233, and earnings, \$3.662.

Perhaps the most striking feature in Japan’s railway statistics appears in the fact that passengers are carried for two-thirds of a cent a mile, while our railways make considerable fuss over an attempt to drive American prices down to two cents a mile. All protest in this country would undoubtedly disappear at once if our 1,500,000 railway people would throw off 90 per cent. of their wages or salary and so bring their earnings down to the level of those of their Japanese contemporaries. If American wages were on a level with Japanese our railways could make money carrying us from New York to Chicago for \$5 and from New York to San Francisco for \$15. There are, however, certain compensations in our present system.

There can be no doubt that Japan knows her own business better than any one else does. They have a way over there of doing national business with a good deal of foresight, penetration and thoroughness. Yet from the figures submitted it appears that Governmental lines have cost more for construction than private lines, that it costs more to operate the State lines and that both freight and passenger rates are higher on the average on State lines than on private lines. Unless this is susceptible of explanation or unless a change is proposed in operating policy it is not quite easy to see just where an economy is to be



particularly successful. Some of the lines show actual loss. The net earnings of the entire group were about \$1,275,000 in 1906. It is generally believed that a better showing will be made in the next few years.

effected by nationalization that will be of material benefit to commercial Japan.

When the present deal is completed the Japanese Government will own and operate all railway lines of importance throughout the islands. If new lines are needed the Government will build them. The entire system will be unified and there will certainly be improvement in the convenience and promptness of shipping. Whether there will be both cheaper rates and fair dividends remains to be seen.

Japan has not as yet gone very far in the matter of trolley lines. The first electric line was laid in Kioto in 1895 at the time of the national industrial exhibition held in that city. There were in 1906 nineteen lines in the islands, with a paid up capital of about \$20,000,000 (\$23,000,000 authorized), 261 miles of track in operation and 142 miles under construction. A few of the lines have paid very well, but most of them have not been

### FINANCIAL AND ECONOMIC CONDITION OF JAPAN.

#### VI.—Communications and Shipping.

Japan adopted the European postal system in 1871, and in 1877 joined the International Postal Union. Uniform postal rates were adopted in 1882. The report for 1905-06 shows 6,070 post offices and about 1,285,000,000 letters and parcels handled. There are 60,000 miles of postal route.

A telegraph service was installed in 1860, but for a number of years the system was crude and unsatisfactory. In 1905-06 there were 7,900 miles of line, over which 24,360,000 messages were distributed through 2,600 offices. The lines are owned by the Government, and receipts for the service and the cost of maintenance are included in the postal receipts and expenditures. During the same year (1905-06) there were in operation 340 public telephone stations with service, and 143 with automatic instruments. The business is reported approximately as 155,000,000 messages. There were 5,416 miles of line and 47,500 miles of wire.

For purposes of comparison it may be said that in this country of much less than twice Japan's population the Western Union Company alone has 203,000 miles of telegraph line in comparison with Japan's 7,900 miles, and the American Telephone and Telegraph Company alone has 6,000,000 miles of telephone wire, compared with Japan's 47,500 miles. The latter company alone handles as many messages every twelve days as the Japanese line handles in a year.

Japan's shipping register for 1906 shows 1,492 steamers and 4,044 sailing vessels of more than twenty tons. The steamer list shows 634 between 20 and 100 tons, and the sailing list 2,789 of similar tonnage. There are 353 steamers and 1,253 sailing vessels between 100 and 500 tons. There are only two sailing vessels above 500 tons. On the steamer list there are 134 from 500 to 1,000 tons, 131 from 1,000 to 2,000 tons, 163 from 2,000 to 5,000 tons, and twenty-seven of more than 5,000 tons. The gross tonnage of the entire steamer fleet is reported as 1,033,742. None of the steamers of less than 1,000 tons is reported as having a greater speed than 13 to 13 knots, and a large percentage in that class is rated at 6 to 10 knots. With increased speed there comes, of course, an increase in speed, but there are only sixteen steamers on the list rated at 15 knots or better.

Under the laws of 1898 Japan pays bounties on the construction of iron or steel vessels of not less than 700 gross tons, and under laws of the same year subsidies are

paid to duly registered Japanese vessels of at least 1,000 tons. The amount of the subsidy is proportionate to the tonnage of the vessel and the distance run. A recent report made by Consul-General Miller of Yokohama states that "the annual appropriation for promoting shipping and aiding lines of the merchant marine was for the fiscal year ended March 31, 1907, and for previous years, \$3,526,550, and for ship-building \$390,250. This has been increased for the current fiscal year and several succeeding years by \$784,136 per annum in subsidies for various lines. More than half this increase goes to sustain old and establish new lines to China."

Japan's Nippon Yusen Kaisha (Japan Mail Steamship Company) and her Toyo Kisen Kaisha (Oriental Steamship Company) run steamships which compare favorably in size, speed and service with the Oriental lines from Europe and the United States. A regular service is maintained covering all the principal points between the west coast of America and the west coast of Europe. The traveller may sail from a Pacific coast port, travel many thousands of miles, visit many different countries, land finally in England, and make the entire trip on Japanese steamers of large size and most comfortable equipment; but while this is an important part of Japan's maritime policy it is not the largest feature of that policy. That is the smaller routes which will feed the larger lines and make Japan the great central depot of the trade of the Far East. Her branch lines will cover the Asiatic coast, follow up the great rivers of China, and get business and make business throughout a vast and heavily populated area. The recent organization of the Nishin Kisen Kaisha (Japan-China Steamship Company), capital \$6,000,000 gold, is one of the steps in that direction. Its nucleus is a combination of four already important lines, and a considerable expansion is now under way. Four new steamers of 2,000 tons will be added to the present fleet, and a subsidy of \$400,000 a year will be granted for a term of five years.

No secret is made of Japan's maritime policy. She intends to dominate the ocean transportation of the waters of the Far East and to have as large a place as possible in the commerce between that region and the markets of the Western world.

#### A Splendid Experiment in Nation Building.

We have been reviewing for days the official figures showing the financial and economic condition of one of the most interesting nations now existing.

The spirit of Japan is the spirit of its leaders. The policy of Japan is the policy of its rulers. A few years ago Marquis Ito, one of the nation's greatest men, said: "In the thirty-four years during which I have held office I have always tried to help and sometimes even to force on antagonistic spirits measures necessary for the growth of modern Japan." The country is an oligarchy held practically in the hands of a few large minded, far seeing, progressive and aggressive men. Japan is to be what the Emperor and the little group around him want it to be. They have decided that it shall be a nation with a large place in the world and are busily laying the foundations for such an institution. It is as yet an experiment, hopeful, promising, but nevertheless an experiment.

The notable weakness of the country lies in the fact that it is not self-sustaining. For this reason Japan as a

commercial nation must be built on a foundation which is in a way artificial. From its natural resources the country can neither feed nor clothe its people. It can produce tea for them to drink, but it cannot produce enough rice for them to eat. It can garb them in silk which they cannot afford and which is in no way suitable for them, but it cannot clothe them in cotton or in wool. It can furnish coal for fuel in locomotives, steamships and stationary engines, but it has not the iron for ships, engines or rails. It must import food to feed its people, cotton and wool to clothe them, and metals for the making of their implements, machines and weapons. In order to sell to others it must buy from others a very large percentage of the materials handled in its industrial and commercial processes.

These are not insuperable obstacles, but they are obstacles. Japan is sometimes compared to England, but the comparison does not hold. England's natural resources have been and still are more varied and vastly greater than those of Japan. Belgium is perhaps a more fitting subject for comparison, but the Belgium of to-day is the result of systematic development through generation after generation, and is, moreover, located in the very heart of an enormous and developed market. Japan may become an economic England or Belgium, but to achieve that goal she must overcome natural conditions and establish systems through a conflict greater than that experienced by either of her alleged prototypes.

She has two marked advantages, one of which, cheap labor, is in all probability a temporary condition. The other, naturally permanent, is her proximity to and certain advantages in a market in the development of which she will unquestionably be a dominant factor for many years and in the growth of which she will profit. Yet this natural advantage holds only so far as it affects competition with the Western world. The day will come when China will make for herself all that Japan could make for her. It will be years and it may be generations before that day comes, yet neither its early arrival nor its rapid expansion is beyond the bounds of possibility. Careful students already note the signs of a Chinese awakening. With China fully alive to her own possibilities and utilizing her own vast resources, Japan's position would become extremely serious. Japan does not enter the field bringing some new form or kind of merchandise needed or wanted in the world's markets. She comes simply as a competitor in a trade contest which is open to all and in which the leader of to-day may be outstripped to-morrow. For these reasons the new Japan must be regarded as an experiment.

In what is here said there is no purpose whatever to deny the aspirations of the Japanese or to predict their failure. On the contrary, Japan's advent has been welcomed by the world at large and her success is generally regarded as assured. In the comment here made there is no more than a rehearsal of a few cold facts which are far more keenly realized by the Japanese themselves than they are by that general public which sees Japan



only as the victor in conflicts with China and with Russia, as a land of marvellous growth and development within a very few years. In the series of articles which we have recently published we have shown this growth and development through the medium of statistics. Her resources and their limitations have been either shown or indicated. Her national policy has been shown by what she has done during the last twenty years and by what she is doing to-day. That policy now seems definitely fixed. The all important question concerns the extent and duration of its success.

There can be no question that the outcome of this experiment in nation build-

ing depends, perhaps absolutely, upon a prolonged era of peace. The only nations with which Japan is in any way whatever likely to come into conflict during the immediate future are rich and powerful. In a contest with any of them, even with the United States, she might and probably would win in the early stages of the struggle. The advantage would be only temporary, and her resources would soon be exhausted. War would be her ruin. Her system of government, paternal and centralized, combined with the devoted loyalty of her people to the will of her rulers, smooths the pathway of her experiment in national development along economic lines, and the experiment gives great promise of successful outcome. She is not in the class of producing nations, but there is abundant room in her neighborhood for a manufacturing and trading nation.

If Japan sticks faithfully to business she may safely count on an important future. If she tangles herself unduly in games of either domestic or international politics or becomes involved in war, her experiment will be a failure and her future dark and uncertain. There is also an element of danger in an issue which is too wide for consideration here. That lies in a possible expansion of democracy in Japan and in a resultant interference with the policies of the present centralized government. The new America was built on new ground. The new Japan must be built on and with the materials of an old Japan.

#### Want a Shred of Korean Independence Left.

That autonomy is virtually surrendered by the new convention with Japan which the Seoul Government with much reluctance accepted on July 25 will be evident if we compare the main features of it with the preceding state of things which resulted from a series of agreements culminating in that signed on November 17, 1905.

Certain articles of the agreement of November, 1905, needed no modification and remain intact, those, namely, which conceded to Japan absolute control and direction of Korea's external relations and affairs and provided that Japan's diplomatic and consular representatives should have charge of Korea's subjects and interests in foreign countries. By another article which required no change Korea engaged not to perform any act or conclude any engagement having an international character except through the medium of the Government of Japan.

Up to the present time, however, the Seoul sovereign and his Ministers have retained complete authority over the internal administration of their country except that the management of the post, telegraph and telephone services was delegated to Japan in April, 1905, while as early as August, 1904, the Seoul Government had agreed that it would not deal with any matters concerning finance until it had consulted a Japanese subject recommended as financial adviser by the Mikado's Ministers.

The stipulation last mentioned is abrogated as superfluous by the new convention, which provides that Korea shall enact no law or ordinance of any kind or carry out any administrative measure unless it has the previous approval of the Japanese Resident-General; that no appointment or dismissal of Korean officials of high grade shall be made without the consent of the Resident-General; that

Corea shall not employ any foreigners without the Resident-General's consent, but that it shall appoint to official positions all such Japanese as shall be recommended by the Resident-General. It is further agreed that hereafter the judicial and administrative systems of Corea, which hitherto have been to a considerable extent confused, shall be carefully distinguished. This innovation implies not so much a reorganization as an organization *de novo* of courts of justice and the formulation of a code of jurisprudence, which at present Corea lacks. The stipulation that Corea shall appoint to official positions such Japanese as are recommended by the Resident-General is intended to apply to the military as well as the civil service, and it is expected that the Korean army will hereafter be commanded and reorganized by a Japanese General.

The practical effect of this convention will be that as regards not only external but internal affairs Corea will henceforth be incorporated with Japan and governed from Tokio. Nothing is said about the deportation of the ex-Emperor of Corea to Japan, or even about his removal to some point in Corea at a distance from the capital. So far as the new Emperor is concerned, Japan ostensibly adheres to the promise embodied in the fifth article of the agreement of November, 1905, that it would "maintain the welfare and dignity of the imperial house of Corea." To what extent, however, the retention of dignity is compatible with a complete loss of authority is open to question. The truth is that hereafter the Korean sovereign, as happened in the case of the Bey of Tunis after France assumed control of Tunisia, will be suffered nominally to reign, but he will absolutely cease to govern. He is to be a *roi fainéant*, and Marquis ITO, the Japanese Resident-General, will be his Mayor of the Palace.

The history of Japan's commercial relations with the Western world goes back to the middle of the sixteenth century and the arrival on her shores of the Portuguese navigators. For the next 300 years, however, Japan's foreign commerce was an insignificant and elementary institution. In 1854 Commodore Perry, U. S. N., supported by a little squadron, knocked at the doors of Nippon with a somewhat peremptory suggestion that at least some of the outside doors be opened to traffic with the outside world. The country is now quite reconciled to the results of the Commodore's little visit.

The trade of Japan was at first of slow development. In 1872 the total export and import commerce was valued at a little more than \$20,000,000, with imports \$4,500,000 ahead of exports. Ten years later it reached \$33,500,000, with exports \$4,000,000 in excess of imports. The period of modern development and expansion begins about 1885. The commerce of that year was valued at a little more than \$33,000,000. In 1894 it passed the \$100,000,000 mark. Four years later, in 1898, it passed the \$200,000,000 mark; in 1903 the \$300,000,000 mark, and in 1905 it exceeded \$400,000,000. The total for 1906 was \$421,250,000. From 1860 to 1905 inclusive imports exceeded exports by a total for the entire period of nearly \$300,000,000. In 1906 exports exceeded imports by about \$2,500,000.

Her immediate neighbors, the Asiatics, are Japan's best customers. To them she sold last year nearly \$100,000,000 worth of merchandise. The United States was second best, with purchases amounting to \$63,000,000, using Japan's export figures. France, with \$20,000,000, is third on the list, with Great Britain, Italy and Germany in that order coming after. From the Asiatic coast, with a trade which extends around to India, Japan obtains 40 per cent. of her import requirements. England, taking only 5 per cent. of her exports, supplies 25 per cent. of her imports. The United States, taking 30 per cent. of her exports, supplies only a scant 17 per cent. of her imports. Germany, buying \$4,200,000, sells \$21,000,000.

Raw silk is the leading item of Japanese export and represents a little more than one-quarter of her total foreign sales. Silk tissues bring her nearly \$20,000,000, with nearly \$3,000,000 of it for handkerchiefs alone. Her teas bring her about \$5,000,000; her coal about \$3,000,000, her matches about \$5,500,000, her porcelain and earthenware about \$4,000,000, her fans \$600,000 and her beer \$800,000. Exports of manufactures are reported as \$89,000,000 out of the total of \$212,000,000 in 1906. This is exclusive of raw silk and tea. We are unable to say how much of this is merchandise bought from abroad in a finished or partly finished state. We can only infer that a portion of it belongs in that class.

Raw cotton is the leading item on the import list, and its value of \$40,000,000 represents about one-fifth of the total purchases. One-half of this she buys from British India. While a small percentage is obtained from other sources, the remaining half may be said to come from the United States and from China, in fairly equal parts. The raw cotton of this country is therefore about one-quarter of her total purchases of the staple. Producing, as she now does, the major part of her requirement of manufactured cotton goods, Japan's imports of cotton cloth are comparatively small. They appear as a little more than \$9,000,000 last year, much the larger part of the supply coming from England. She bought \$13,000,000 worth of rice last year, one-half of it from British India, and half of the remainder from



French Indo-China she bought \$4,000,000 worth of wheat flour, nearly all of it from this country. We furnish about three-quarters of her \$9,000,000 worth of kerosene, about one-third of her \$9,000,000 worth of machinery and engines, a fair percentage of her purchases of iron and steel in various forms, and are at least "among those present" in the supply of her needs in a long list of miscellaneous articles of use, consumption and ornament. She buys \$10,000,000 worth of sugar from Java and \$200,000 worth from the Philippines. The source of her purchase of \$800,000 worth of leaf tobacco does not appear in the tables.

It is a safe statement that Japan's commerce is now only in its early stages, a formative period. It is a safe prediction that, peace prevailing, Japan will take front rank as a producer and distributor of manufactured products in the markets of the Orient. Toward this end her own contribution will be practically limited to coal, water power, cheap labor and intelligent business energy. All these she has in abundance. She cannot, or at any rate does not, produce a sufficient food supply for her own people. She buys wheat flour and rice and beans, condensed milk and eggs and salted fish. She imports her sugar. She also buys leather for her shoemakers and woolen cloth for her tailors.

Japan's population can maintain itself from the natural resources of the island, but the lot of a people forced to live under such conditions would be quite pitiful. The hope of the country lies in commerce. The purchase of cotton and iron and copper, their conversion into finished products and their transportation to and sale in the markets of the East. This fact is clearly recognized by Japan's astute leaders, and it is toward that end that her energies and activities are being and will be directed.

#### THE FINANCIAL AND ECONOMIC CONDITION OF JAPAN.

By *Burn* *July 22, 07*  
IV.—Agriculture.

The visitor to Japan is more than likely to acquire an impression that one-half of Japan's male population earns a living by pulling jirishkas while the other half supports itself by catching fish, but the impression is false. More than 90 per cent. of the population is agricultural. Notwithstanding the fact that Japan's farms have a very gardenlike appearance, the agricultural system of the country is crude and inefficient. In a recently issued official publication the statement is made that "in the application of scientific principles to agriculture and in the proportion of land under cultivation Japan is far behind the progressive nations of Europe."

This condition the Government is striving to improve by the establishment of experiment stations and through the operation of an agricultural bank, which loans money to farmers in need of cash for their industries. The leading agricultural products of the islands are rice, tea and cocoons, although the latter item enters the agricultural group by courtesy and convenience rather than by nature. A little more than 7,000,000 acres of rice were under cultivation last year, with a yield of about 225,000,000 bushels. In 1905 tea was grown on nearly 125,000 acres, with a crop of about 56,000,000 pounds. In 1905 some 13,500,000 bushels of cocoons were gathered for the silk industry. In 1906 barley, wheat and rye were grown on 4,500,000 acres, yielding 100,000,000 bushels. In addition to these there were important crops of millet, beans, buckwheat, rape seed, hemp, potatoes and leaf indigo. Some sugar and some cotton were also produced and about 87,000,000 pounds of tobacco.

Japan's total area, exclusive of Formosa and Saghalien, includes about 89,000,000

acres. From the official tables it appears that only about one-sixth of this area was under cultivation last year. It also appears that while there has been an increase in population, estimated at 14 per cent., and probably a still greater increase in demand for foodstuffs, owing to higher wages and greater industrial activity, there has been during the last ten years an increase of only 2 per cent. in the total of land under cultivation. There has been some increase in production per acre, but the 1896 ratio of total agricultural production to total population has not been maintained. Imports of foodstuffs, including rice, wheat flour, beans, sugar, &c., have increased from \$10,000,000 in 1896 to more than \$36,000,000 in 1906. Imports of rice have grown from \$2,000,000 in 1896 to \$13,000,000 in 1906. The rice imports for the years 1903, 1904 and 1905 were, respectively, \$26,000,000, \$30,000,000 and \$24,000,000. The increase of those years is of course attributable to the war. It is evident, however, that Japan is losing ground in the matter of her ability to feed her own people. The point is one of great importance.

A question naturally arises regarding the uncultivated five-sixths of her area and the almost insignificant increase of area actually under cultivation. As stated above, Japan's total area is about 96,000,000 acres. Of this about 58,000,000 acres is set down as forest. Other acres are represented by mountains, ponds, marshes, arid lands and other districts not susceptible of cultivation. From the limited extension of cultivated acreage and the increase in population, combined with the increased need of larger supply of the products of the soil, the inference is that Japan already has nearly all her available arable land in use. For any important expansion of her farm lands she must trench on her forests, a doubtful if not a dangerous measure because of its influence on rainfall.

Japan thus stands for the present, and perhaps must stand for the future, in a somewhat remarkable position in the matter of her supply of foodstuffs. Her present imports in that line, although showing increase, amount only to the small matter of about 75 cents per capita for the year. Dropping that from consideration, it seems that only 15,000,000 acres are in use for the feeding of nearly 50,000,000 people. The United States, with less than twice Japan's population, plants 86,000,000 acres in corn alone, nearly 50,000,000 acres in wheat, 30,000,000 acres in oats, 30,000,000 acres in cotton, besides the millions after millions of acres used for other crops. Japan's problem of supplying food for her people would still be serious if she could double her present area of production. It would not be entirely solved if on a doubled acreage she were to double the output per acre.

Japan's farm land under cultivation is equal to about one-half of the State of Pennsylvania. On that basis a farm the size of the State of New York, similarly cultivated, would furnish the entire population of the United States with a more abundant living than that now secured by the Japanese. Upon such a basis a farm the size of Texas would support more than 500,000,000 people. It is fortunate for Japan that only a small area is required for pasturage. Of the reported acreage used for productive purposes only about 100,000 acres appear as devoted to that use. There are in the entire country only about 1,200,000 cattle, 1,400,000 horses, 3,600 sheep, 72,000 goats and 228,000 swine.

The wage of Japanese farm laborers are 16 cents a day for men and 10 cents a day for women. If employed steadily under yearly contract the rate is \$18.75 a year for men and \$10.07 a year for women.

#### THE LAST GENERAL ELECTION AND POLITICAL PARTIES IN JAPAN.

*Ward* *July 22, 07*  
It seems to me that in Japan almost all the best writers on politics are utterly dissatisfied with the progress the nation is making in the development of constitutional government, if, indeed, it can be said to be making any progress at all. The *Asahi Shimbun*, the *Jiji Shimbun*, the *Nichi Nichi Shimbun*, the *Kokumin Shimbun* and all the leading magazines perpetually dwell on the extremely backward state of general political opinion throughout the country. Stolid indifference to politics is the attitude of the bulk of the nation. This accounts for the continuance of abuses that would never be tolerated in a country permeated with the democratic spirit. No magazine has more steadily held before the public eye a high political ideal than the *Tuiyō*. The political comments with which each number opens are well worthy of the attention of such foreigners as wish to obtain something more than a superficial acquaintance with the working of Western political institutions in this country. They furnish a kind of inner history of political events which is absolutely necessary to any one who attempts to interpret their significance. The manner in which a General Election is conducted and the preparations made for it constitute a very good criterion of the amount of progress a nation has made in the development of democratic government. Here are the comments of the *Tuiyō* on one aspect only of the Election, namely, the manner in which it revealed the present state of political parties in this country.—The General Election made clear the great lack of interest in politics throughout the country, the backward state of constitutional government here and many other things, but above all it showed the utter inefficiency, and powerlessness of our political parties. It is on this that we propose dwelling in this article.

*I. Our Political Parties lack Organization and are without Corporate Strength.*—This was very plainly shown at the last General Election. Now the influence of a political party depends entirely on the closeness of the bonds which unite its members. It must act as one man. Our parties have no corporate existence whatever. In England they would not be regarded as parties at all. Take the *Seiyū kai* as an illustration of what I mean. The headquarters of the Party are in Tōkyō, but the candidates for election are chosen by the provincial branches of the Association. The right to veto nominations does not exist. The candidates who are put up for election in connection with the Party do not as in England occupy one status. They are divided into "openly acknowledged" Party candidates and "not openly acknowledged Party candidates (公認と非公認, *kōnin to hikōnin*). The whole power of choosing candidates rests with the local Party Committees. No matter how unsuitable may be the choice made by these Committees, the heads of the Party in Tōkyō are powerless to do anything. This makes for individual liberty, but it is fatal to Party efficiency. Corporate strength there can be none as long as the *Seiyū kai* consists of a number of independent disjointed units. The *Seiyū kai* has no properly organized central Government at all. A local nominee may be quite unsuitable, his election may bring disgrace on the Party, but the President of the Party can not veto the nomination. Nor can the central authorities replace with nominees of their own the unsuitable men selected by provincial committees. The action of all political parties at elections is provincial and divided.



There is nothing national or comprehensive about it. This is the case with the Seiyūkai. This is also the case with the Shimpotō. The chief reason of this is looseness of organization and a readiness to yield to temporary and local expediency everywhere. (*Yō suru ni, sōsenkyō ni tai suru seiō no unō wa chihō-teki, banritsu-teki ni shite, kokumin-teki, hōkatsu-teki no nōryoku wo haku. Seiyūkai shikari. Shimpotō shikari, kore shu to shite genzai no soshiki no samman ni shite, kosoku naru ni yoru.*)

## II. Our Politicians depend on the adoption of a suppliant and beseeching attitude to the electors for

success. It is of course expected that candidates for election should know more about politics than the electors, that they should come before the public with fixed principles and a settled programme of some sort or other, that is, that they should figure as leaders and guides in the political world. But instead of this, they are without any fixed opinions on any of the great questions of the day. They change from month to month to suit the part they have to play in obedience to their leaders. The Seiyūkai are obliged to support the Government policy of the hour, whatever it may be. The Shimpotō and a section of the Yūko Club members are always found in opposition. The Daidō Club members habitually vacillate between the Government and the Opposition, without influencing either side very much. Not having any principles to explain or any policy to recommend, candidates come before the electors as suppliants begging for support. Their servility is quite despicable. They differ little from the beggars that sit by the roadside except that they ask for votes instead of coppers (*Taido no kojiki to nan'no yeramu tokoro zo! tade tōhyō to dosen to no sa aru nomi*). The political meeting in England and America is utilized to the full by the candidate for election as an occasion for appealing to the feelings and to the reason of each person assembled, as an occasion for expounding the policy of the party to which the candidate belongs in a bold and aggressive manner. Between the fearless attitude of these men to their electors and the cringing, timid and suppliant demeanour of our politicians there is the greatest conceivable difference. The methods followed by our politicians are so effeminate that it might be better for them to retire from the scene and entrust their interests to the weaker sex. Women are greater experts in the use of the devices for obtaining votes resorted to by our politicians.

### III. The Lack of Party newspaper agitation.

In this country political parties have no literary organization worthy of the name. The sheets that are called Party organs, such as the magazine known as the *Seiyū* and the *Kensei Honto's Tōhō*, are no more than advertising media or means of circulating Party notices among members. They are not compiled so as to appeal to the general public. The central offices of the Parties have no newspapers that they can freely use for the exposition of principles and policies. It is true that in the provinces there are newspapers which invariably side with one or other of the Parties, but that is done through the influence of some local member of the House of Representatives or as a result of personal influence brought to bear on the paper. In Tōkyō there is not a single newspaper that can be regarded as a regularly constituted organ of any political party.

### IV.—In Ordinary times our politicians are unconcerned and inactive.

It is only at election times that our politicians show any energy at all. They then fuss around a good deal, but even on such occasions nothing like personal influence is exercised. They mainly depend on money.

The constituencies are corrupted. Large sums of money are paid out for votes. It is said that Party Election expenses range between fifty and eighty thousand yen. And when we consider how prices have gone up and how general bribery has become, we can well believe that such a huge sum as is given above is necessary to insure the return of the members of a Government Party. That many of the electors regard their votes as articles of merchandise is an open secret. The electors are not all like this by any means. Some are to be won over by coaxing. Many are impressed by the deference with which they are treated by the Candidates for election. But when the cringing, suppliant attitude fails to impress, money has to be employed. The expense of purchasing votes is greatly increased by the extortions of the vote-buying commission agents. (*Tōhyō nakagairu*, who are a despicable set. (*Korera no tohai motono rikumbeshii*.) The only way of putting a stop to all this or reducing it to a minimum is for our politicians to take steps for influencing their constituents in the same way as constituents are influenced in Western countries. Political seed-sowing has to go on all the year around. Members of the Diet should be constantly addressing their constituents on the great questions of the day. Support can be won without the use of money if politicians go the right way to work. A great many of the members of the Lower House are idle, spiritless and resourceless men, with nothing impressive or attractive about them. Hence it is that other means have to be used to secure their election. There are no such men to be found in the ranks of political parties in any other country. (*Izure no kuni ni mo waga kuni seiō no gotoku raida toan (財政) kore koto to suru mu i, musan no seiō aranu*).

### V. The Speeches of our Politicians are insincere.

All over the country Political meetings are held and party orators deliver long addresses to big audiences. But there is nothing instructive or valuable about these speeches. It is quite plain that their chief object is to hoodwink the electors. The Seiyūkai speakers do nothing but defend the Government policy and the Opposition politicians condemn that policy. Mutual recrimination and abuse, adverse criticism of the sayings and doings of rivals—this forms the subject-matter of most of the speeches. Both sets of speakers run to extremes. According to subjects both become ultra-pessimists or ultra-optimists. Neither side shows any signs of being guided by far-reaching principles or statesmanlike policy. The three subjects on which politicians are so fond of dwelling, finance, diplomacy and the increase of armaments, are topics which are only thoroughly understood by experts. Vague generalizations on such questions are of little use. Concrete subjects like our policy in Korea and Manchuria our politicians treat with indifference, whereas these are just the questions which call for discussion and on the settlement of which the country's future prosperity largely depends. But it is not difficult to see that their country's welfare is not the chief consideration with most of our politicians. They are self-interested men and their speeches are chiefly designed to persuade the electors to keep them in power.

### VI. Our Political Parties are without pecuniary resources.

The Seiyūkai formerly had a good deal of money left to it by Hoshi Tōru, and the Shimpotō was favoured in the same way by the donations of Hiraoka Kichitarō. But there has been no second Hoshi Tōru and no one in the ranks of the Shimpotō to-day supplies the Party with funds in the way that Hiraoka was wont to do. Beyond the annual subscriptions of

the members of the Party, amounting to about 50 yen per head, our Parties have no capital to fall back on. Had the public generally more confidence in our political parties, wealthy men here would be as ready to give financial aid to it as they are in England. The great political parties of England are never at a loss for funds. Promising candidates for Parliament are constantly helped to defray election expenses. There are numerous capitalists in England who subscribe to party funds though they themselves take no active part in politics. Some who do this are no doubt seeking for titles. But with whatever motive it be done, they open their purses liberally in support of political parties. Hence the stability of these parties. But here so faint is the general interest taken in our political parties that wealthy men subscribe nothing towards their maintenance. Recently business men here have begun to turn their attention to politics. These men have money at their command, and any political party that can come to terms with them will certainly secure pecuniary support. The Shimpotō, whose views accord with those of the most prominent business men, should take this into consideration. These business men have little corporate strength. They are in no sense a political party as yet. The probability is that they will join one of the existing parties, and from their point of view the Shimpotō offers more attractions than the Seiyūkai, for whose ways they have no admiration. Whatever happens no party can get on without adequate funds and the party that is the first to supply this deficiency, other things being equal, will stand the best chance of obtaining the confidence of the public.

There is much to be said about the inefficiency of the leadership of our parties, about the inferiority of the tactics and general methods

constitute the chief foundation of the religion appears to us to show lack of commonsense. (*Gojin no kyōgichū ni tashō no kiseki teki bunshi wo hason shi oku wa, aruwa myō naru ga kore wo motte Kirisutokō no kompongi naru ga no gotoku shuchō suru ni itatte wa gojin teki jūshiki wo motte ritsu subekarazaru mo nari.*) Giving prominence to the supposed supernatural elements of Christianity can do nothing but hinder the conversion of our fellow-countrymen. If it is necessary that Christianity should be rationalized in order to make it succeed in this country, it is no less essential that the ethical aspects of Christian theology should be rendered more conspicuous than any other aspects (*Gojin wa komichi igo no Shingaku setsu wo shite tetta tetsubi rinri-teki nara shimen koto wo hossu.*) Some people will of course ask whether there are not lofty non-ethical elements in the highest religions known to the world? Undoubtedly there are, but they are second in importance to the ethical elements. In the history of Christianity it has been very noticeable that great prominence has been given to theological dogmas which have no ethical bearing or effect whatever. The way in which the doctrine of the Atonement has been preached is a striking illustration of this. That doctrine had its origin in Jewish notions on the subject. It was never taught by Christ, and the idea on which it is founded, the idea of a God that had been made angry by the sins of mankind allowing his anger to be appeased by the death of an innocent man, that man being his only son, is most repulsive from an ethical standpoint. It outrages all our most fundamental ideas of justice. To teach such a doctrine can not but prove a serious hindrance to the acceptance of Christianity in Japan. This way of salvation was not the way of salvation preached by Christ. He preached repentance as a qualification for entering the Kingdom of Heaven, but never represented the Heavenly Father as unwilling to forgive unless the offences of the guilty had been atoned for by the punishment of the innocent.

Lastly, our theology must be spiritualized. The dry dogmas embodied only in Confessions of Faith or Articles of Belief no longer command the confidence of the leading members of the Western Churches. What is called church authority goes for nothing to-day. Men's individual consciences must be brought into contact with spiritual truths. Religion must be made to live in the hearts of men or it will do nothing towards elevating the mind. To sum up, then, modern Japan needs: (1) A Rational Theology, (2) a Theology that is essentially and principally ethical and (3) a Theology that is wholly spiritual. If either of these characteristics is absent from the theological doctrines taught in this country, Christianity can never be successful as a reforming agency. The battle of the future to be fought out in this country will lie between the old theology and the new.

*Uchida*      \* \* \* 7 June 6, 18  
 In the *Gokyo* (Methodist) we find the report of a sermon preached by Bishop Harris entitled "Forty Years in the Christian Ministry" in which the Bishop gives an account of his career in Japan and the United States and of the progress of Christian work during the past four decades. Mr. S. Tsuda writing on Bishop Harris says that the keynote of his life is benevolence. He has made himself beloved everywhere by the display of strong sympathy. He is a man without an enemy in the world and a man with whom nobody argues. (*Genrai Harris Kun wa goketsu ni mo arazu, yeiyū ni mo arazu, chishia ni mo arazu, gakusha ni mo arazu, shūzashi lokubetsu ni takaki toku wo sonate, iwazayuru jinsha (仁者) ni, teki nashi to in fū ari.*)



Rev. K. Ukai writes on the great loss the Church of Christ in America has sustained in the death of Dr. Charles Cuthbert Hall. Dr. Hall was born in New York in 1852. After finishing his University course and studying Theology two years at the New York Union College, he went first to the London Presbyterian College for further study, finishing his theological studies subsequently at the Edinburgh Free Church College. Returning to America in 1875, he filled the post of pastor to one of the principal Brooklyn Presbyterian Churches for 20 years. After that he joined the staff of the New York Union College as lecturer and subsequently became President. He was a man whose powerful personality and charming manners impressed young men especially, among whom he had a host of followers and admirers. He was the author of some half a dozen works on Theology and Philosophy and he was engaged in a special study of Oriental thought when his unexpected death took place. He belonged to the liberal-minded section of Christendom and he had strong sympathy with devout and earnest-minded Orientals of all creeds.

\* \* \*

Only very occasionally is anything to be found in these Summaries on Shintōism. The fact is that there is little to say about the teaching of the Kannushi that is not perfectly familiar to readers of Sir Ernest Satow's learned papers on the history of Shintō thought. We are always on the lookout for signs of new development among the Shintōists, but hitherto we have found little worth recording. In the May number of Dr. Inoue Tetsujirō's organ, the *To-A no Hikari*, there is an article entitled "A Talk on Shintō" contributed by Mr. Kume Kunitake. It seems to be part only of an address delivered by Mr. Kume to the Nihon Gakkai. It is not confined to Shintōism by any means, but as it appears to us to be of considerable interest, we furnish a full epitome of it as follows:—During my lifetime ideas on religion have greatly changed and even the language which people use in speaking of religious belief and doctrines is not the same now as it was during the first half of my life. Take as an example the use of the word *neishin* (superstition,) which one hears so frequently nowadays. It was not used when I was a young man. Exactly what the term means I am not prepared to say, but according to its etymology it signifies "faith gone astray," so that it implies that there is such a thing as faith that does not go astray. What faith is this? Belief in the orthodox doctrines of the world's great religions, I suppose. But to ordinary thinkers like myself the distinction between true faith and superstition is by no means clear. Who has the authority to decide what is true and what false in belief? What is faith gone astray, and what is faith not gone astray? These things puzzle ordinary laymen like myself, though religious teachers profess to be competent to finally and satisfactorily determine all such knotty questions. To philosophers and scientists, it seems to me all religion may appear to be superstition. People nowadays flourish this term superstition about a great deal, but whether its use brings us any nearer to the truth in the matter of religion or religious belief is very questionable. In my younger days though the word *neishin* (superstition) was never heard, the term 淫祠, *inshi*, was in constant use. The primary meaning of this term was an unauthorized, unlawful shrine, or the religious rites performed at such a shrine. The opposite term is 正祠, *seishi*, which was originally applied to duly authorized sacred buildings and the rites performed there. But in the course of time our religion became corrupted and so even at duly authorized shrines immoral

practices went on. This is one of the chief defects of bringing the whole of religion into contempt and made some people think that religion was a thing to be avoided by scholars (*Sono goro no shūkyō to iu mono wa itat inshi kusai mono de, mo gakumon demo suru mono wa bakabakashii koto to omonite ita*). This sentiment was very common in pre-Meiji days. But since the word "superstition" has come into use people's sentiments in reference to religion have changed immensely. Men no longer denounce religion. It is considered bad form to speak evil of it. To all that seems objectionable in religion they apply the word superstition and that is supposed to explain everything. This is regarded as an advance in thought. Some of us have advanced that far; others remain where they were before this magical word came into fashion.\*

In trying to make you understand what is the

\* Satirical though this is, it is not uncalled for; since each religious sect applies the word superstition to different kinds of belief.—(WRITER OF SUMMARY.)

usual attitude we Japanese assume to religion and what our general notions on this subject are, I will relate what happened in 1872 when I went to Europe and America in the suite of Prince Iwakura. You will remember that Kido, Okubō, Itō and other noted men formed part of the Mission. I went in the capacity of a Chinese scholar and as one versed in our vernacular literature, as a kind of referee on these subjects. The main object of the mission being to inquire into the nature of Western civilisation and everything connected with it, the subjects to be investigated were divided up and each subordinate member of the mission had his task allotted to him. Well, a Mombushō official, Mr. F. Tanaka, and myself were ordered to investigate religion. We did not like the job by any means, but there was no help for it (*Shūkyō wa jitsu ni mawaku na koto to omouta, keredomo shikata ga nai*). Well, on the way across the Pacific we thought it our duty to begin our investigations. So we approached a Roman Catholic priest and commenced to put questions to him, the late Mr. Fukuchi Genichirō taking notes of the questions and answers. It was a queer affair, for after we had heard about the ten commandments and a few other things, we were expected by the audience, which was rather large, to give some account of our own creed. I began then to talk about our Kani Sama, but I was informed that it was not for human beings to be talking about God in the way I was doing. "Is that so?" I replied and said no more. This, our first discussion, being over, we Japanese had a meeting in the smoking room at which we fully considered the attitude we ought to assume in America and Europe in respect to religion. Messrs. Fukuchi, Tanabe, Count Hayashi and many others were present. The first question that we thought it important to settle was what we should say when asked by Americans or Europeans what our religion was. Some proposed that, as Buddhism was well known in the West, we should say we were Buddhists, but to this others objected on the ground that none of us knew anything about Buddhism, and it would be a bit awkward if we were probed with questions bearing on Buddhist doctrines. Better tell the truth, observed one of the speakers, and say that though religion is believed in Western countries we Japanese have no religion.\* Others proposed that we should say that we believed in Confucianism, but this drew forth the remark that Confucianism is not considered by Occidentals to be a religion at all. It is regarded as a political educational organ. When Shintō was proposed, the objection was made that the world

knows nothing of our native cult. It is poorly developed, is without sacred books and is not regarded as one of the great religions of the world. By a process of exhaustion we reached the conclusion that there was nothing to be done but to say that we had no religion. But those of our party who had been in the West before and were well acquainted with the views of Europeans and Americans on the subject of religion affirmed that it would never answer for us to represent ourselves as religionless, as we should thereby raise great suspicion in the minds of Christians. They believe that all people are naturally bad and that they can be made good by religion alone. Heathens are, they think, no more to be trusted than tigers and foxes. So to say we have no religion would be to confess our inferiority as human beings. We could not make up our minds what course to take. As things subsequently turned out, we found that we need not have troubled ourselves over the affair. We got though America without being questioned as to our religious faith. In England Sir Harry Parkes took us to church and made us listen to prayers and sermons that were quite unintelligible and witness ceremonies that seemed very queer to us, and afterwards informed us that Christianity was the foundation of Western civilisation. Iwakura, Kido and Okubo smiled at the religious zeal displayed by Sir Harry and wondered whether

\* Marquis Ito, as pointed out by Mr. T. Gulick, once said:—"I regard religion as quite unnecessary for a nation's life; science is far above superstition, and what is religion, Buddhism or Christianity, but superstition, and therefore a possible source of weakness to a nation?"—(WRITER OF SUMMARY).

The Chairman called on Mr. John Carey Hall, H.B.M.'s Consul-General at Yokohama, to read his paper "Japanese Feudal Law: the Ashikaga Code, A.D. 1336 (*Kemmu-Shikimoku*)," of which a summary follows:—

JAPANESE FEUDAL LAWS: THE ASHIKAGA  
*Genetic point of view*  
CODE, A.D. 1336  
("KEMMU-SHIKIMOKU"—A.D. 1336)

The so-called Code of the *Kemmu* year-term (1334-1338) is a short instrument of 17 articles, which was promulgated at the end of the year 1336 of our era by Ashikaga Takatoki, the founder of the second dynasty of Shoguns. Its connection with the first feudal code, that of the Hojo *Shikken* or Power-holders, published 104 years previously, is not merely implied; it is explicitly avowed; but the nature of this connection cannot be fully understood without a glance at the history of Japan during the interval and an account of the events which led up to its promulgation.

The political and judicial arrangements embodied in the Hojo code and the new laws enacted by it gave to the Japanese nation nearly a century of the best government it had ever known. Law and order reigned within the four seas. The taxes were lightened and impartially assessed. Justice was dispensed promptly and cheaply; the administrative conduct of the provincial officials was vigilantly supervised; and the one serious foreign danger that ever menaced the nation's independence, invasion by the hordes of Kublai Khan, was successfully repelled. But withal, the political equilibrium was unstable; for the national organism was a monstrosity, having two heads. There was a sovereign *de jure* at Kyoto, whose right to govern was the cardinal doctrine of the national religion, and who, even in the darkest hours of the dynasty's fortunes never ceased to be the sole fountain of honour; there was likewise a ruler *de facto* at Kamakura, whose title to govern rested on the double ground of victory over the sove-

reign in a stand-up fight for the prize of power, and of proved competence through several generations for the work of governing.

The political balance between these two heads was maintained so long as the Kamakura dictatorship was held by capable men. But no single family can furnish a succession of such men for many generations together. The seventh and last of the Hojo Power-holders, Takatoki, who in the year 1316, at the age of 13, assumed the duties of his office, was a weakling, who deputed his task to an unworthy subordinate, whilst he amused himself with dog-fights and dancing girls. This was an opportunity not likely to be neglected by the Imperial Court at Kyoto, ever wishful to regain its lost sway. This failure of public virtue in the line of the Hojo proved as strong a temptation to the reigning Emperor as the failure of heirs in the Minamoto line had been to his predecessor a century before. A further incentive to action was soon furnished, when it became apparent that the Hojo High Court of Justice, so long illustrious for its purity, was now open to bribes; and consequently land disputes in the provinces began to be put to the arbitrament of the sword.

The Emperor Go-Daigo now sent secret emissaries to Kamakura to intrigue, and, when they were discovered, had to disavow them and protest his innocence, under pain of being deposed. This was in 1325; and in the following years the rift in the hute was widened by a contest over the question of nominating the future successor to the throne. Go-Daigo wished his own son to be acknowledged as Heir Apparent; Hojo Takatoki objected and proposed a son of one of the preceding Emperors, Go-Fushimi. This latter, after occupying the throne as a boy for nearly 3 years had abdicated in his thirteenth year, and was now in the prime of life and strongly desirous of securing the succession for his own son. It was this dispute over the Imperial succession which occasioned the downfall of the feudal oligarchy at Kamakura and the destruction of the Hojo clan.

The Emperor Go-Daigo was a man of considerable tenacity of purpose. He had two ends in view, to overthrow the domination of the military power in the Kwan-to and to keep the succession to the throne in his own family. The first was a formidable enterprise; for he had no military force, and no party amongst the feudal nobility. But he had no slight sources of support in the religious feelings and political instinct of his people, and in the sympathy of the wealthy Buddhist church. The great monasteries of Hiei-san had estates and tenants all over the country, from which troops could be raised, to say nothing of the fighting monks themselves, whose predecessors had so often effectively intervened to settle disputes in the Imperial household. He therefore, in his capacity as head of the national religion, appointed his son Prince Morinaga to be Chief Abbot of the Tendai sect and began afresh to weave a secret plot.

The Rokuhara Lieutenant of the Hojo power was not long in finding out what was going on, and reported fully to Kamakura. Takatoki promptly sent a force to arrest the Emperor, who fled for refuge to a mountain fastness in the neighbourhood. His deposition was pronounced at once, and the Hojo candidate raised to the throne. Then troops were sent to capture Go-Daigo who, after a short imprisonment at Rokuhara, was sent into exile on a small island off the west coast, opposite the province of Hoki. Thus in the second of the two great struggles between the Imperial family and the Hojo usurpers, the latter had again apparently carried off the victory. But their triumph was of short duration.

When the second Hojo Power-holder, Yoshitoki, after defeating the similar attempt of the Court to regain its lost power 10 years before, had deposed the occupant of the throne and had sent no less than three ex-Emperors into exile, not a finger was lifted in their defence. But now, when that example was followed by his degenerate successor on a much smaller scale, public indignation was at once aroused. For the Hojo's peaceful sway had insensibly fostered national development, material, intellectual and moral. There was now a wider public opinion; and this nascent power was very naturally in favour of the idea that the Sovereign line should now resume



its ancient rights, that the political unity of the nation should be re-established; that the Emperor himself should govern as well as reign.

Consequently, when Go-Daigo, after a year or more of exile, made his escape from his island and reached the mainland, adherents flocked to his support. A force sent from Kamakura to re-arrest him in Hoki signally failed, and he set out under a resolute escort to re-enter his capital.

Great was the consternation at Kamakura when this news was brought. A large force was promptly despatched against the capital under the command of Ashikaga Takauji. This is one of the best known names in Japanese history. A descendant of the Minamoto stock, he was connected through his

## Missions.

### "SINCE THE DEPUTATION WENT AWAY."

BY REV. J. L. ATKINSON.

The above is quite a common way with us now of dating and estimating a variety of things in the mission. So far as the general work is concerned there has been very little change "since the Deputation went away." With the end of the year the cold weather sets in—the Deputation left us in December—and as Japanese houses are destitute of open fires, stoves or furnaces, the people pile dress on dress and then, shrinking into as small a physical compass as possible, they faithfully hug the hand-warming *hibachi*, the body or bed-warming *kotatsu*, and shiveringly wait until the warmer weather again appears. The winter months are not conducive to either extensive or intensive evangelistic work in Japan.

The Christians of Kobe began the new year with an early morning union meeting. Hymns were sung, prayers offered, poems recited, an address made, and the national anthem intoned. The first day of the year was perfect for sunshine and genial temperature, and the streets were gay with cheerful, bustling throngs.

The first Sunday of the year is communion day with the Kumi-ai churches. At that time the Kobe church received thirty-nine new members, fifteen of them by profession and twenty-four by letter. The neighboring church, the Tamon, less than half a mile away, received twenty new members, eight by profession and twelve by letter. Including those received at the November communion the Kobe church has lately received sixty-four to its membership.

Some newspaper correspondents, and a few missionaries even, are apt to think and to say that "Christian work is harder and less remunerative in the open ports where foreigners live than in the interior places." My twenty-two years of experience in an open port, and in a large field in the interior, do not incline me to accept this view. The number of churches in this open port of Kobe, which has been growing by leaps and bounds, the size of their membership, their financial status, and the numbers added to them from time to time, are valid and effective illustrations of the successful work that is done in these flourishing business centers. The people who flock here from all parts of the country have broken away from their old relations to neighborhoods, temples, priests and other narrowing things, and have come into an atmosphere of greater push and liberty. This renders it possible to influence many who could not be approached at all in their old homes.

The Week of Prayer was observed as usual. The Saturday night union meeting was especially interesting. The subject was schools and families. The occasion was taken

by one pastor to urge in an earnest and eloquent manner the importance and duty of family worship. A deacon in one of the churches called attention to the need of prayer for the Educational Department of the Government. He spoke of a personal conversation he had lately had with a teacher in one of the public schools. He found that the young man was almost, if not, indeed, altogether, a Christian, but holding his views or faith in secret lest he should lose his position or his influence with the scholars. A few of the teachers in the public schools are professing Christians; but the great majority of them, like this young man, are still in doubt as to what the effect would be on their position and influence in the schools if they should become known as Christians. To characterize an

act as unpatriotic is almost enough to terrorize the average Japanese, and it is still said by many to be unpatriotic for school-teachers, Normal School students, and public school scholars to have anything to do with the Christian religion. The deacon I have referred to, a man of some education, means and position, said that it was sometimes difficult to get his own children even to go to Sunday-school, because of the contempt and the abuse they are treated with by their schoolmates on this account.

The present Minister of Education has expressed his purpose of putting the educational system of the country on a universal basis, that is, Japan as an integral part of the civilized world—"Sehat Shugi" is the Japanese of it—rather than on the nationalistic basis—"Kokka Shugi" of his lately deceased predecessor. This broad, statesmanlike purpose does not meet with the widest approval, and a member of the House of Representatives in the course of an address before the House, scouted and denounced it.

Who there is some change for the better in the Educational Department, it is still quite evident from this little glimpse of affairs that the deacon's request for prayer for that department of Government, was not at all out of place.

Dr. Joseph Cook, who returned to America with the Deputation, and just prior to his departure addressed a farewell note to the members of the mission in response to a letter of sympathy that we had sent to him soon after his arrival in Kobe from Australia, in a state of illness. At its close he added a few characteristic utterances that are well worth passing along:

"Only a religion that saves souls is worth saving."

"It is as certain that the Bible comes from God as that it leads to God."

"The sight of the Cross makes it no cross to bear the Cross."

These golden sayings have been translated and are being printed in a little evangelizing paper issued every month in editions of three thousand copies.

KOBE, JAPAN.

In an interview which a representative of the Chinese Young Men's Christian Association at Tokyo had with Mr. Makino, the Minister of Education of Japan, the latter said:—"I have great faith in China and the Chinese young men. China's young men have come over to Japan by the thousands during the past few months. Japan owes much to China and now she should do what she can to help China's young men. I am glad to hear of the success of the Chinese Young Men's Christian Association and I congratulate you upon your great opportunity and I wish you every possible success. Christianity is gaining ground very rapidly in Japan as it is also in China. Many of Japan's leaders in the Government, and in the social and commercial world are now Christians. The people in general are now coming to look upon Christianity with much favour. As an evidence of the effect of Christianity I should like to say that the best young men and the most reliable young men of Japan and China which I have known have been Christian young men."

## The Japan Daily Herald

YOKOHAMA OFFICE: 60, YAMASHITA-CHO,  
(TELEPHONE NO. 789).

SATURDAY, AUGUST 29TH, 1908.

### JAPAN'S CRITICS.

PROBABLY no country in the world has suffered more in recent years from misrepresentation on the part of journalists, writers and tourists than has Japan. But a few years ago the Japanese were extolled to such a degree that enthusiasts began to regard them as something beyond ordinary human

beings, with the result that the Western public set up for them an ideal to which in many cases they themselves did not pretend to reach. The result has been, as the discerning resident anticipated, a decided "back-wash" of late. With the close of the late war, and the passing into history of the doings of Japan's army and navy in the campaign, the Western world has begun to judge the Japanese not so much by their bravery—though this is given full recognition—but by the way they acquit themselves in the daily round, the common task of ordinary business life. In many cases Japan has not levelled up to these expectations, and the result is, as already noted, a change in the attitude adopted towards her by Western critics. That some of the criticisms made of Japan's policy in various directions are just no one will deny—and we ourselves can claim to have been among the most severe critics, but our criticisms have always been made impartially, and because we believed that the line advocated was the best for Japan and

the world at large. At the same time, however, we are bound to admit that Japan suffers considerably, and at times somewhat unjustly, at the hands of a certain class of critic. An instance is given in one of the latest American papers to hand—the *San Francisco Chronicle*—which prints what purports to be the opinion of a missionary recently residing at Hiroshima, the Rev. Dr. W. B. LANGSDORF, who with his family reached San Francisco by the *Siberia* early this month. Whether Dr. LANGSDORF is correctly reported, or whether the interview is simply "written up" by the American reporter we cannot say, but as some of the statements made are quoted in the first person Dr. LANGSDORF stands before the world as the author thereof. Dr. LANGSDORF is represented as having given much attention to the study of sociological questions, and as having resided at Hiroshima for the past six years. Perhaps the fact of his being shut off in this out-of-the-way place is

responsible for some of the extraordinary statements made. Dr. LANGSDORF, according to the interviewer, "believes that the feeling which exists against Americans in some of the large port towns of Japan is not due to race hatred, but to the growth of Socialistic ideas," and adds:—

The feeling, when it exists, is not directed so much against Americans as it is against Americans as capitalists. The common people look with suspicion upon those engaged in large mercantile matters, and during the recent war scare I confidently believe that if it had not been for the strenuous efforts of the Government at Tokyo the people would have rushed to arms. Unfortunately, this spirit has been fostered by the domineering manner of the foreign—that is to say, of the American and European—merchants. In the interior cities the feeling against Americans approaches more nearly to what might be called race-hatred.

Now with all due respect to Dr. LANGSDORF, we do not hesitate to describe this as sheer nonsense. If there is any feeling against Americans to-day in Japan,—and we do not believe that feeling is as pronounced as some people pretend or desire—it is more likely to be due to racial antipathies than directed against Americans as capitalists. As capitalists Americans do not figure more prominently in Japan than the British, French and Germans, and can it be honestly said that the feeling is stronger against the former than against the latter? It is unfortunately true that several serious disturbances in the provinces of late give colour to a feeling of antipathy on the part of certain sections of the lower classes against foreign concerns, but these have not, as far as we know, been in any way identified with American management or American capital. There may be some suspicion felt by the common people in out-of-the-way districts towards those engaged in large mercantile matters, but when in this connection Dr. LANGSDORF says, "I confidently believe that if it had not been for the strenuous efforts of the Government at Tokyo the people would have rushed to arms," we do not hesitate to charge him with speaking



of things he knows nothing of. It is true there was a willingness to take up arms, but that was due to the military spirit innate in the people who were anxious to fight in defence of the interests of their country. Certainly it was not due to any anti-foreign spirit among the people in Japan, and in making such a statement Dr. LANGSDORF is guilty of grossly libelling the Japanese nation. Dr. LANGSDORF's further statement that this spirit "has been fostered by the domineering manner of the foreign—that is to say, of the American and European—merchants," is as much a libel on the foreigners here as is his previous statement a libel on the Japanese, and perhaps the best description of it we can give is summed up in the one word "trash." It is quite true, however, that during the past few months there has arisen in some of the country districts in Japan—districts whence emigrants are mostly drawn—a feeling of suspicion against Americans because of the Oriental Exclusion policy adopted in the United States. This feeling has undoubtedly been aggravated by ignorance of the real situation, and the American missionaries in those districts have, owing to these misunderstandings, found their work somewhat difficult, but there certainly has been no anti-

foreign feeling such as is represented by Dr. LANGSDORF. Of course, at the present time, such stories as the above provide good "copy" for the often too-enterprising American reporter, who does not sift the statements of every one he "interviews" on board ship, being only concerned in creating a scare; but how a missionary who professes to have made a study of sociological questions in Japan could make such statements as those we have alluded to passes our comprehension.

Honolulu, Oct. 10. The Commercial Club had as guests at luncheon yesterday two distinguished gentlemen, each of whom had a message of importance to give from the Far East, a message which was of both interest and importance to the members of the club and the institutions and classes they represent. These men were the Rev. Dr. J. H. De Forrest, for thirty years a missionary in Japan, and Mr. Mason Mitchell who has until lately been United States Consul at Chanking in the far western province of Szechuen, China.

Mr. James Wakefield presided and introduced the two gentlemen in a brief but thoughtful address of which the theme was that misunderstandings between peoples were the most prolific source of international differences. He spoke of the Crimean war which plunged nations into debt and misery and was caused by a misunderstanding.

Rev. Dr. De Forrest was the first speaker, and it was of the character of the Japanese and of her merchants that he spoke.

"Everywhere I go," he said, "I am told that the Japanese merchants are tricky and dishonest. That opinion seems to be everywhere prevalent. Now first let me say that the people who have made Japan what it is, a great people and a great nation, are not her merchants. The people who have moulded her and given her her spirituality and her ideals are first of all her samurai, and second her farmers, and last of all her merchants. The samurai who developed her learning and her ideals valued three things: they valued first, righteousness; second, life, and then they set a sort of value on silver and gold. But the samurai to this day do not value money; the gentlemanly class do not, and even the coolie class do not to so great an extent as other peoples. Even tips are not to be given as money in Japan, but the money is to be wrapped up in a little paper, which you can get everywhere with the character on it indicating that it is a gift.

"When Japan was opened to intercourse with the world, the Japanese did not know the mercantile ways of the western world, and when the government asked the ancient house of Mitsui to go to Yokohama and take charge of the mercantile intercourse with the foreigners, it refused, because it did not know their methods. The result was that the unscrupulous traders, the men with no character, flocked to Yokohama to trade with the foreigners; and the foreign merchant who went there was not always an angel.

"But there are ancient mercantile houses in Japan who have maintained establishments for centuries who never had two prices, and who never misrepresented the goods they sold and who always kept their contracts.

"A friend of mine, a Philadelphia merchant, sought in Kyoto some silk curtains for his house in Philadelphia. But he found they would cost \$400. This he thought was too high, and when he came to Sendai where I live, 600 miles to the north, he told me about it. I took him to a dealer there who showed him the identical goods which he had looked at in Kyoto. This merchant offered them at a very much lower price than the Kyoto price, but he did not have sufficient stock on hand and said he would have to send to Kyoto for the remainder. Mr. friend was aghast at this. In response to my question the merchant said he could have the whole quantity delivered to my friend in Kyoto, for my friend was going there, within a few days. My friend hesitated to buy them without seeing them, but I told him I would be responsible. They were delivered on time and were in every way satisfactory.

"It is not that the Kyoto merchants are dishonest or necessarily have two prices. But Kyoto is where all the globe-trotters come. Princes are always high, the world over, in such localities.

"In Sendai they make fine cabinets. An order for three came from a foreign house in one of the big cities. The exact measurements were given. The maker made them according to instructions and shipped them. Word came back that two of them were all right but that the third was not as ordered and would only be accepted at a certain price, about half that agreed to be paid. The maker came to me, though I was not acquainted with him and had never had any dealings with him. I told him to write telling them to return the cabinet at his expense. He finally concluded to accept my suggestion and did so. The answer came back that on a re-examination it had been found satisfactory. It was a case where the bankro or comprador of the house was trying to do a little grafting. Thus it is. If the members of the house themselves could have communicated directly there would not have been any of this. It is the margin of deception that makes many of us dishonest.

"The Japanese are the most frank and open people in the world. They are the only nation that is consciously seeking to instil high mercantile ideals. Prof. Ladd gave a course of six lectures on mercantile morality to the students of the higher commercial schools of Yokohama at the request of the Minister of Finance.

"There is the story that the Japanese are so dishonest that they have to have Chinese in all their banks to handle their money. This is a slander on a great people. There isn't a word of truth in it.

"In the resolution adopted by the Chambers of Commerce of Seattle, Tacoma and Portland protesting against any immigration laws that shall treat the Japanese differently than the peoples of Europe are treated, will be found, I believe, a basis upon which our whole nation must unite. The mercantile classes of both countries have a great part to play. They can frown down this sensational talk of war. There can be no war between Japan and our country. The Japanese are our sincere friends.

"When I was in Manchuria I told the Japanese that they were fighting our battles, for there can be no doubt that notwithstanding the many excellent people in Russia, it is the purpose of Russia, it is the genius of their bureaucracy, to not only control Asia but the world."

#### KANDA Y. M. C. A.

On Sunday morning at Kanda under the auspices of the Chinese Y.M.C.A. a special meeting was held for the students. The speaker was the well-known Dr. Nitobe of the First High School. The subject "Why I became a Christian" was most helpful and inspiring.

In introducing this personal testimony he gave a brilliant and comprehensive historical review. He showed in a plain and unmistakable manner that the fall of the old Roman Empire was due to moral corruption. There were many of her patriots who tried hard to save their country but not knowing the true way they failed. Likewise he spoke of the ancient Land of Judah. In the little town of Bethlem there was born a Saviour. Quiet and unknown He grew up among His people. During His public ministry He called upon them to forsake their evil ways, but they were more anxious to revenge the wound which their national pride had received through the Roman conquest. They would have made Christ King but he refused. He told them that His victory would be "the victory of the vanquished."

In dealing with the condition of China the speaker said it could not

be very much improved by an increasing army, navy or other political enterprises. The method of reform must be moral and spiritual. He referred to the Ishin forty years ago, and characterised it as a great unselfish movement. The soul of the nation was stirred to attain the highest good. At that time the good of all was each man's rule. He proved that the greatest force in reformation was Christianity. It brought a change of heart, it made a "whole man." Philosophy was good for the intellect, music was good for feeling, but these were not enough to satisfy the "whole man." The knowledge of God with the communication of moral and spiritual power does not come so much through reasoning as faith. This simple method is not in extravagant credulity, but the most useful and trustworthy.

In seeking the good of our separate countries there was no better way than to become a "whole man." Those who devoted themselves to a religious life inevitably came under severe criticism. Faith in God however would create ready convictions and eventually lead to success. Genuine faith was always followed by a corresponding goodness in character. If we had a warm heart towards God we certainly would be able to love and help our country.

In order to save China he exhorted the students to become Christians, to test the great powers of Christianity, to follow its precepts, to obey its laws. By so doing they would assuredly usher in a new era of permanent peace and prosperity.

## American Freedom Till-Suits Asiatics.

### Filipino Fast Getting Out Of Hand—Officials Un- easy.

The Manila *Cablenews* says:—It is significant that one hears from all classes of Americans expressions of fear that the peace of the islands is not to be kept long.

"Something must be done," say Americans and Englishmen. They do not speak very definitely but convey the impression that recent murders and other crimes of violence of which white people have been the victims cause them to dread



that these are but signs of a greater unrest under the surface. There seems to be a general feeling that the Government must bestir itself to assert its authority; that serious trouble is brewing for the United States in the Philippines. These expressions do not come alone from the Army and from merchants and others, but also from some of the highest officials of the Government. One or two whose duties take them into the provinces, and especially one who is on the bench, have talked to the Editor of this paper on this subject. They seem to have forebodings which they either do not care to put in exact words or are unable to formulate in plain language. But they shake their heads, and say, "Something must be done and done soon. We are losing the respect of these people and are losing control over them. The Filipino politicians, caeciques, and ilustrados seem to be drunk with their license. The prestige of the white is very low in these islands. This cannot go on. It will surely result in disaster."

#### JAPANESE NOT SATISFIED.

1353 (1903)  
Tokio Papers Find Grievances in Pacific Agreement With United States.

Special Cable Despatches to THE SUN.  
Tokyo, Dec. 2.—The Wednesday newspapers disagree concerning the Japanese-American understanding. The *Jiji* is resentful. The *Asahi*, while commending the Government's foreign policy, regrets that emigration, the most difficult problem in connection with treaty rights, was left untouched.

Others characterize the question of maintaining American armaments in Hawaii and the Philippines as unnecessary and undignified.

The *Aokumin* defends the agreement in toto.

The Privy Council approved the agreement this morning and at noon made public a formal statement concerning it saying that the two countries interested had always completely coincided in their views on Pacific and Far Eastern policies. It was believed, however, by both countries that it would be useful to devise definite measures in order to dispel all misunderstandings and to announce their common policies to the world.

For these reasons Japan availed itself of the salutary effect produced by the visit of the American fleet and formally approached the United States Government on the subject of the entente, the latter country agreeing to an exchange of diplomatic papers.

Viscount Ayashi, former Minister of Foreign Affairs, says that the agreement is not only less important than those concluded in 1907, but that they are also superfluous. Others point out that Viscount Hayashi is influenced by personal antagonism toward Viscount Aoki, former Ambassador to the United States.

SHANGHAI, Dec. 2.—The agreement between the United States and Japan is received here with satisfaction. It is believed that it will tend to promote trade.

## Speech By Mr. Sugawa At Business Men's Reception.

### Japan Goes To Germany For Science—France For Painting—America For Business.

At the reception to the American business men's party, held at the Nippon Club, Mr. K. Sugawa, a well-known Yokohama silk merchant, spoke as follows:—

Mr. Obairman, and Fellow Business Men,

We have a saying in Japan that "One glance is better than a hundred hearings."

Since you have been in this country, coming into contact with many people of different classes and circles, we trust you have discovered that all have sought but the most cordial and grateful feelings towards your country and people.

From the beginning of the history of the relations of our respective lands this has been mutually and abundantly proven by our ever increasing friendship and we feel entirely satisfied that you will return to your homes strong in the knowledge that there is not a single soul in this whole land, from the mountains and the hillsides to the seashore—from his Majesty the Emperor down to the humblest farmer and lowliest laborer, who does not share the same cordial feelings of the sincerest friendship towards your great Republic.

We, this evening, are glad to have this additional opportunity of once more meeting you business men of the West, with us business men of the East.

To-night we will not discuss politics, or indeed anything else other than business and commerce exclusively.

We Japanese have always looked upon America as our loyal friend and indulgent teacher, and we have drunk in our knowledge of practical trade and commerce as well as business experience from the generous fountains of learning which Columbia has always so freely and frankly tended to us.

On Sep 1 a remarkable convention of native leaders in philanthropic enterprises, such as orphanages, ex-convict homes, factory girls' homes, rescue homes, blind asylums and many other institutions designed to ameliorate the condition of the unfortunate or the deprived classes of society, was opened at Tokyo, by the Government, which appropriated yen 12,000 for the expenses. 376 members were present from all parts of the empire. The convention continued

thru 50 days, with daily sessions at which learned specialists lectured on psychology, sociology, penology, charity methods, experimental ethics, education of imbeciles, training of children, manual training for self-support, reclamation by occupations calculated to mould character, measures for rendering rural life more attractive that fewer shall flock to cities to swell the urban criminal and unfortunate classes, etc.; there were 36 such lecturers, and 16 hours were allowed for discussion of each subject. The Government gave certificates to members who faithfully attended any course of lectures and discussions. There were 30 Christians and about 150 Buddhists, including 78 priests, many of whom are prison-chaplains. Christians, tho few in number, were both numerically and influentially prominent on committees. 266 institutions were represented; a few by foreigners.

Wednesday\* Nov 16 03  
On Oct. 26 the Executive Committee of the *Kumbei* Churches sent a letter of welcome to the Honorary Commercial Commissioners from the Chambers of Commerce of Pacific Slope cities. It is worthy of reproduction in full, but we can give only a part. "From the United States have come, for almost 50 years, the strongest influences that have helped us to a knowledge of the religion of Christ, influences that have begun and nourished in us the desire to establish, in fuller measure and with more complete consciousness, his Kingdom of Love and Righteousness and Truth. The consecrated and loving gifts of the Christians of the United States, thruout these decades, have maintained an efficient body of missionaries among us, have established our beloved Dōshisha, and other educational institutions, and have helped us in all our educational and evangelistic work. Surely we are grateful for the Providence which has linked our lives and welfare so closely with the Christians of the United States. In welcoming you to Japan it is fitting that we should call your attention to the

# BRILLIANT

## General Kamio and the

*The Young Men's Christian Association  
in Japan*

Tokyo, June 20, 1906.

Two years ago when the War Department gave permission for three Y. M. C. A. secretaries to pitch their "comforting tent" on the banks of the Yalu River in the rear of General Kuroki's army, not even the most visionary leaders of the movement dreamed how successful and far-reaching the work was destined to be. The army was considered closed to Christian workers. The allied Christian bodies had failed to get their representatives to the front and it was only by most fortunate circumstances that the Y. M. C. A. was allowed to give a practical exhibition of the nature and value of its work. The beginning was difficult but once on the field the work spread from the one post on the Yalu to eleven different bases of the army so covering the field that at least three quarters of a million different soldiers were ministered to before the army returned to Japan. To these men were given 3,383,000 pieces of stationery and 416,000 pieces of religious literature. Supplies of buttons, thread, soap, etc. were furnished to 88,000 men; books were loaned to 25,000; and barber employees to over 152,000. The laundry of the Fengwancheng branch was used by 18,000 soldiers. The Association secretaries made 754 visits to hospitals and isolated posts; gave 1,752 graphophone concerts and entertainments and held 613 religious meetings. About 1,566,000 soldiers entered the different branches.

To finance this great campaign over  
**FINANCES** Yen 60,000 (\$30,000 gold) was given by friends in Japan and America. Of this amount Yen 10,000 was graciously donated by T. M. the Emperor and Empress.

Before and during the return of the  
**GENERALS** troops every higher general in the  
**THANKFUL** army, including the Field Marshal and an Imperial Prince, personally expressed their thanks to the Association for the help it had been to their men. Major-General Kamio, formerly Chief of Staff at Dalny, in a public address made the following statements:—

"Though I venture to say that every  
**SUPPLIED A** thing was completely provided for  
**LACK** the prosecution of war, yet I must frankly acknowledge that there was no provision made for the field recreation of the Japanese soldiers; it was entirely outside the Japanese Army system.

"In all eleven places where work was definitely organized, the Young Men's Christian Association provided suitable buildings, divided into meeting and music halls, library, reading-room, tea-room, barber shop, letter-writing room, etc. To these rooms soldiers were given free access day and night. The men who had charge of the Association received the innumerable soldiers with untiring zeal and kindness. They gave the soldiers healthy recreation and everything else they needed, which made them almost forget that

they were in the field of war.

"At the same time, the Association secretaries visited the Military Hospitals and distributed newspapers, magazines and pictures among the sick and wounded and comforted them by preaching and lecturing. When the transportation of soldiers to Japan commenced after the restoration of peace, the Association provided music at all the principal railway stations and distributed newspapers and magazines among the soldiers thus making them forget the tediousness of the journey.

"I firmly believe that the many-sided work done by the Y. M. C. A. enabled innumerable soldiers to pass their time in the most wholesome and agreeable ways and prevented their being tempted into harmful habits and dissipation. Thus the hundreds of thousands of soldiers made their triumphant return deeply grateful for the warm-hearted service rendered by the Association. I believe that the officers of the Association as well as those who contributed money and various articles for the work should feel well satisfied that their object was successfully accomplished.

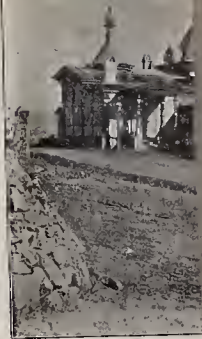
"Let me remark that I can discover two  
Two results from the successful work of the  
**RESULTS** Association: first, hundreds of thousands of soldiers, representing every class of Japanese society, were made acquainted with the Gospel of Christ; secondly, when these hundreds of thousands returned home, they told their parents, brothers and friends about the kind ministry of the Young Men's Christian Association, and thus many millions more have been made somewhat acquainted with the spirit of the Christian religion."

From beginning to end  
**OFFICIAL** the military  
**HELP** authorities

have enthusiastically cooperated in making the work practical and effective. Free transportation for secretaries and

THE EMPEROR AND EMPRESS.

supplies and the use of good buildings at the various points were given. Some of the officers gave time and money to the work. General Oshima, the military governor, of Manchuria, recently contributed Yen 1,000 to continue the permanent associations. The War Department has welcomed the decision of the Association to maintain per-



FORMER RUSSIAN CHURCH





manent work at Port Aauthur (where the navy is also touched), Lioyang and Tielhing and at several division points in Japan, and has offered free transportation on railways and transports for

all secretaries and supplies. General Terachi, the Minister of War has sent the following remarkable letter to the president of the National Committee of the Association:—

"The Young Men's Christian Association, moved by the desire to minister to the welfare and comfort of our officers and soldiers at the front, carried on its beneficent work throughout the Russo-Japanese War of 1904-1905. Beginning at Chiampoo early in September 1904 it kept pace with the northward progress of the field forces for nearly twenty long months, until March 1905, establishing its work at eleven posts in Manchuria and Korea. At large expense of money and labor and by a great variety of means, it filled the leisure of our officers and soldiers, far from home, with wholesome recreation. The completeness of the equipment and the success of the enterprise were universally tested and recognized by our troops in the field. I am fully assured that the recipients of all this generous service are filled with deep and inexpressible gratitude.

Now, simultaneously with the triumphant return of our armies, as I learn of the successful termination of your enterprise, I take this opportunity to express my heartfelt thanks for your noble services, and at the same time to voice my appreciation of the generosity of all those who have either by gifts or by personal effort supported the work.

(Signed) M. Terachi,

Minister of War,

Tokyo, 28th May, 39th Meiji (1905),

To Yoichi Honda, Esq.,

President, The Japanese Young Men's Christian Association Union."

With the decision of the Association to respond to the urgent invitation of officers and men in undertaking permanent work for the soldiers of the empire, the great enterprise passes out of the experimental stage into one of the most promising open doors that has ever come to a Christian organization. For the success of this movement the officers of the Association wish to express their thanks to the generous friends in Japan and America who have made its growth and splendid achievements possible.

## THE SEMI-CENTENNIAL OF PROTESTANT CHRISTIANITY IN JAPAN.

July 1905

A large audience that nearly filled the Y.M.C.A. Hall greeted the opening of this interesting and important conference at 9 o'clock on Tuesday morning (5th), when it was called to order by the two chairmen, Rev. K. Kozaki and Dr. E. R. Miller. On the platform was an impressive array of veterans in service, who have been eye-witnesses of much, if not all, of the history and transformations of the past half century in Japan. There were Honda and Inagaki and Kozaki and Murakami and Ogawa and Okuno, also Ballagh and Davison and Greene and Imbrie and Miller and Thompson, each and all of whom stand for some good and great work in the upbuilding of the Kingdom of God here in the Far East.

After the usual introductory services of hymn and Scripture and prayer, and a beautiful rendering of the Te Deum by a choir of twenty voices, all young ladies of the Aoyama Gakuin, the Rev. Dr. J. H. Ballagh gave the opening address, which was an historical review of what God has wrought in Japan during the past fifty years. He traced the various obstacles that stood in the way of the entering and the spreading of Christianity in the early days, and how they were removed in a speedy and marvellous manner. Among the outside obstacles thus removed were the incubus of slavery in the United States, which was lifted as the result of the Civil War; and the difficulties of travel, which were overcome by the great advance in transportation facilities about that time, through transcontinental railways in America, and trans-Pacific steamships in place of the slow sailing vessels.

Of the domestic obstacles were the strongly entrenched Buddhist sects; the dangerous practice of wearing swords by the *samurai*; and the dual government, with its partisan jealousies that were the source of constant alarms. These were, however, done away with so quickly and easily that Minister Townsend Harris was led to exclaim at the final overthrow of feudalism, "What hath God wrought."

It required years to overcome the old prejudice against the word "Christian," but happily that has been accomplished by means of the unselfish lives and devoted labours of many of that name during all these years, and we cannot fail to be optimistic in regard to the future of Christianity in this Empire.

Bishop Hon'la of the M. E. Church followed with an address that was also largely historical, in which he unfolded the great changes that had come about in Japan because of the entrance of Christian missionaries. This was done by asking ten questions and replying to them. These questions had to do with the probable attitude of the Government toward Christianity, freedom of religion, social progress, home life, female education, philanthropic work, and other items, had not Christianity been introduced just at that critical period in the history of Japan. In view of the actual great results that have followed, one can hardly fail to see the hand of God in bringing in the vitalizing force of Christian life just at that critical juncture.

A number of shorter addresses then filled out the morning programme. Mr. S. Murakami, joint Editor with Rev. O. H. Gulick of the *Shichi Goppo*, the first Christian paper published in Japan, and who for thirty-five years has seldom failed to preach two sermons every Sunday, spoke modestly of his conversion in 1872, and of some of the stirring events which he had seen and had been a part of. The venerable Dr. David Thompson brought forth some interesting reminis-

cences of the days when the edicts against Christianity were the best known laws in the land, and of how two or three present to-day had been tried, fined and reprimanded by the court for conducting a Christian funeral service.

Rev. A. Inagaki spoke of the great walls of opposition that had been broken down in these years, and also of the mountains that are yet to be levelled and the valleys to be filled up in the next fifty years in preparation for the coming of the Kingdom of God.

Among the greetings that came to the conference was one from Dr Hepburn, whose message was 1 Cor. 15: 58; and one from Bishop Williams,—these two being the only surviving members of that little group that began work here fifty years ago.

The afternoon session, described on the programme as a "Public Celebration," was opened with a prayer by Bishop Ingham of England that breathed the spirit of broad fellowship and of deep loyalty to Christ and His Church.

The first of the two historical addresses of the afternoon was by Rev. K. Kozaki, who, after paying his respects to such characters as Col. Clark and Capt. James who brought over, and exerted a strong Christian influence from without, and Count Soejima and Viscount Aoki who brought back a Christian faith that they had found abroad, and exerted a strong influence from within, proceeded to describe the general cause of the growth of Christianity in Japan, by dividing it into five periods: 1. From 1869 to 1872, that is, from the coming of missionaries to the forming of the first Church, at Yokohama, the Pioneer Period; 2. Seed Sowing Period, to 1882; 3. Sprouting Period, to 1889; 4. Period of Eclipse to 1900; 5. Development Period, to the present. The old superstition that Christianity is antagonistic to the national life and spirit is practically gone; all classes, from the Emperor down, have been touched and affected by the new thought and life that Christianity has brought in, and it is hardly too much to believe, in view of the past, that another fifty years of unremitting effort will make Japan a thorough-going Christian nation.

At this point Count Okuma was introduced, and received a great ovation. He said, in brief, that he was glad of this opportunity to express a word of hearty congratulation to those who were assembled to celebrate this semi-centennial of Christian work in Japan. Though not himself a professed Christian, he confessed to have received great influence from that creed, as have so many others throughout Japan. This is a most important anniversary for the country. It represents the work of one whole age in our history, during which most marvellous changes have taken place. He came in contact with, and received great impulses from, some of the missionaries of that early period, particularly from Dr. Verbeck, who was his teacher in English and history and the Bible, and whose great and virtuous influence he can never forget. Though he could do little direct evangelistic work then, all his work was Christian, and in everything he did his Christ-like spirit was revealed. The coming of missionaries to Japan was the means of linking this country to the Anglo-Saxon spirit to which the heart of Japan has always resounded. The success of Christian work in Japan can be measured by the extent to which it has been able to infuse the Anglo-Saxon and the Christian spirit into the nation. It has been the means of putting into these fifty years an advance equivalent to that of a hundred years. Japan has a history of 2500 years, and 1500 years ago had advanced in civilization and domestic arts, but never took wide views nor entered upon wide work. Only by the coming of the West in its

missionary representatives, and by the spread of the Gospel, did the nation enter upon world-wide thoughts and world-wide work. This is a great result of the Christian spirit. To be sure, Japan had her religions, and Buddhism prospered greatly; but this prosperity was largely through

political means. Now this creed has been practically rejected by the better classes who, being spiritually thirsty, have nothing to drink.

While extending congratulations upon the advance made thus far, he prayed for still greater effort and advance in the future and such advance as should be manifest in lives of lofty virtue of the Verbeck kind. To teach the Bible was all right, but to act it was better. (*Riron yori okonai*). Japan is well advanced in scientific knowledge, but head and heart are not yet on a level. Profession and conduct ought to go together. Only thus can evangelistic work be counted a success.

Rev. Dr. William Imbrie followed with the second historical address on the programme. This was delivered without notes, and in Dr. Imbrie's best style, and was an inspiring portrayal of the wonderful series of events crowded into this short span of half a century,—the advances and the reactions, the joys and the disappointment; but in all of which God was manifestly present teaching his Church and the nation that He was reigning. An interesting array of statistics showed the growth of the Church and its cognate institutions; but statistics can tell only a small part of the story. The Christian spirit is pervading the newspapers and current literature, and the Christian world view is becoming the common property of all.

The way has been prepared, but a stupendous work remains to be done. There are great philosophical and moral systems now antagonistic to the Christian system to be met, and great social and moral obstacles to be overcome. Toil and time are needed. The evangelization of Japan is not an act but a process; not a work to be done by a single charge, but by a long siege.

At a Reception given in the evening, a special treat was prepared for those who braved the inclement weather, in the shape of informal addresses by Rev. Dr. Arthur Smith of China, and the Rt. Rev. Bishop Ingham of England, formerly of Sierra Leone.

Dr. Smith spoke upon one form of development of Christian Mission in China, viz., co-operation. A dry theme, one might think, for a social gathering. But the speaker was Arthur Smith, and under his inimitable treatment, with the broad politico-historical background which he sketched with deft fingers and limber tongue, interspersing great dramatic incidents with minute, mirk-provoking sallies, his story assumed all the interest of romance as he untold the efforts and advances and retreats and successes and disappointments and the final great triumph of the principle of cooperation in educational and evangelistic work among the many and diverse Christian forces that are working for the spiritual regeneration of that great Empire.

Bishop Ingham also spoke upon the same general subject of cooperation, and with an earnestness and sincerity and eloquence that was impressive.

The sessions of Wednesday were presided over by Dr. S. Motoda and Dr. J. C. Davison, and were devoted to Christian Education and Christian Literature, ten addresses being given upon the first topic during the forenoon, and six upon the second topic in the afternoon.

Dr. A. Pieters spoke upon the impression made on the general life of Japan by the graduates of private Christian schools. By producing statis-



tes and individual names of many who have done conspicuous work he conjured up an interesting and convincing array of facts to show that while the results are far below the ideal there is no cause for disappointment. In church and evangelistic work not only, but in journalism, in authorship, in education, in business, in official life, in charitable work, in Young Men's Christian Association work, in Temperance work, in hymn writing, in the Salvation Army, and in many other departments, the character which these men acquired through their education in these schools has made a lasting impression upon the higher life of Japan.

Dr. K. Ibuka, speaking of the future of Christian Education in Japan, made a strong and logical plea for a great Christian University, when the students from the lower schools can go on and complete their education in a Christian atmosphere, when the name and character and spirit of Christ are honoured and exalted. As Christians we ought to demand such a university for the training of our youth; and as Christians in the East we owe it as a duty to the Christian West with which we are coming into such close contact, to meet it nearly on the level.

Dr. T. Harada spoke on Theological Schools and the Training of Christian workers, with special reference to the next fifty years. He criticized the present methods as unsatisfactory. The number of sectarian schools was too great; there is a lack of unity in methods; the equipments are inadequate; the financial foundation is weak. What is needed is cooperation among the sects for establishing a Christian university with fully equipped Theological department, where not only prospective preachers, but laymen also, may study the best there is in religion and morals. And there should be a long preparatory course for those who are aiming for the Christian ministry.

Mr. N. Fukuda made a plea for Christian parents to consecrate their children to Christian work.

Mr. M. Matsumoto urged a broader course in the Theological School, with more of comparative religion, sociology, philosophy and ethics; also opportunity for wider elective courses for the students, in order for which a Christian university was a necessity.

Prof. E. W. Clement would have Christian schools provide distinctive features which, while not necessarily competing with Government schools, would prove attractive to a greater number of students.

Mr. J. Inai urged thoroughly scientific methods in training theological students, but not so severely scientific as to cause them to forget their great object. A spiritual art department is needed that shall teach the public to depict, and in themselves reflect, the image of Christ.

Rev. F. N. Scott spoke of the inadequacy of present Christian education methods, with special emphasis upon the lack of higher courses above Middle School grade where Christian boys can go and complete their education in a Christian atmosphere. To let these boys go to the ordinary Higher School, which is not only non-religious but often anti-religious, just at their time of adolescence, the most important period of their lives, is often fatal to their moral life.

Dr. K. Sasao thought the best way to begin on a Christian university would be to establish a Medical School, and send out into society a company of Christian, sympathetic doctors, who would work for mankind and not for money.

Then would come, in order, a Theological School, which should give a thorough training in English and German, with the latest and best thought.

Rev. C. H. B. Woodd emphasized the advantages

of Mission Schools of the Middle School grade, if the Government basis and with the ordinary privileges granted to such. Religious teaching and training was at no disadvantage in such a school.

*Christian Literature* was the topic for the afternoon, and brought out six very interesting addresses on as many different aspects.

Mr. E. Kashiwai gave an interesting survey in historical order of the general output of Christian literature, from the first year of Meiji down to the present time, dividing it into two periods, from Meiji 1 to 20, and from 20 to the present, and

suggesting that the third period begins from this Conference.

Dr. S. L. Gulick presented a strong and able paper upon Our Problems and Places in Christian Literature. He put great emphasis on the importance of such literature in the Christianization of Japan. By means of this we are to meet and grapple with the old systems of religion and philosophy which, while containing large elements of truth and beauty, are yet diametrically opposed to our Christian conception of Ultimate Being. Here is the final battle ground. And while we believe that the Christian conception of the conscious, personal, Heavenly Father will ultimately triumph, it will be only after a long struggle in which we must be prepared to give and take.

It is necessary to prepare for this great undertaking. And to do this it behoves us to empty ourselves of our narrow sectarianisms, for which the Oriental has no use, and to present universal ideas which are in the truest sense catholic. We need here, almost more than anywhere else, true cooperation; and we can have it in spite of differences in doctrine and organization. We do not want to engage in guerilla warfare, but in a great and victorious campaign in which all work together. Only in union and cooperation is strength and victory.

The kind of literature desirable and necessary must be *Christian*.—Christo-centric and Christo-basic. It must be evangelical,—insisting on the importance of individual Christian experience, and the consequent transformation of the heart and life. It must also emphasize the importance of social transformation. Christ came to save Society as well as the individual. It must be loyal to the Bible as the word of God. It must be modern. Three hundred years of science have transformed our ideas of many things. We have a new heaven and earth in science, philosophy, psychology and other things, and Christianity must be presented here in terms of current thought. It must be irenic towards other faiths, gladly acknowledging whatever is good and true and beautiful in them, and try to fulfil, not destroy them. It must be broad, Catholic, non-partisan, and we must have that spirit among ourselves. No one writer or school or denomination can express all the truth. We want great freedom in our cooperation. We need a strong, well-organized, well-financed, single Christian Literature Committee as a part of equipment for work in these coming years.

Other speakers were Messrs. K. Uzaki, G. Braithwaite, N. Kato, U. Be sho, and a paper by Prof. Muller, read by Rev. S. E. Hagar.

In the evening the Hall was packed to its utmost capacity, the great audience listening for several hours to the eloquent presentation of the subject, 'The Influence of Christianity on Ethical and Religious Thought and Life,' by Rev. D. Ebina and Dr. I. Nitobe; and 'The Influence of Missionaries on the Education and Civilization of Japan' by Prof. R. Fujisawa of the Tokyo University, himself an old pupil of Dr. S. R. Brown. H. B. N.

Maal (SECOND PART, 1892-99)  
 Thursday the 7th was "Woman's Day," and both platform and audience room were occupied by ladies, only a small sprinkling of men being in evidence. The discussions for the morning were upon the two topics Evangelistic Work and Educational Work, while the afternoon was devoted to Social Reform. Miss J. N. Crosby together with Mrs. K. Yajima were the presiding officers at the former session, and Mrs. K. Komoto and Mrs. C. H. D. Fisher at the latter.

Miss E. Talcott read a paper on Bible training for women, with a brief sketch of the training schools that have increased in number from the first one established at Yokohama in 1881 by Miss Pierson, to the twelve now in existence. In these are 142 women students, but the supply is far inadequate to the demands, which come not only from all over this country but from Korea, Manchuria, the Loo-choo and Bonin Islands and from Hawaii.

Mrs. C. W. Van Petten, also on the same subject, emphasised the need of the best training and scholarship for these women, who ought to have at least an equipment equal to that given by the Government Girls' High School, with of course special training in Bible study and in music. In their work for the churches they should be well supported, should be allowed a quiet room for their own living and study, and should be given full sympathy.

Mrs. T. Honda and Miss J. M. Hargrave read papers upon Church Work, with special reference to the relation of the Bible women thereto. These modest workers are, as Miss Hargrave pointed out, the right hand of the pastors and missionaries, and no church is fully equipped for work without them. The standard of the schools for training these workers is constantly improving, but there is need for a Christian university which shall have in it a department for this special training.

Miss C. B. De Forest presented the subject of Sunday School Work by Girls' School Pupils, and told of the more than forty schools whose pupils are engaged in this kind of service. Of the 303 Sunday Schools that look to this source for their supply of teachers for the 15,000 scholars enrolled, 173 are run entirely by this means. This kind of work is not only good for the neighbourhood where the Sunday School is located, but is good for the girls also, giving relief from the ennui of dormitory life, vent to their enthusiasm, opportunity for Christian service, and practical study of psychology of the child-mind. Evangelistic Work among non-Christians was the subject of a talk by Mrs. Inagaki, in which she impressed the importance of visiting the homes, and the equal importance of preparation for this work by Bible study, prayer, and the presence of the Spirit of Christ.

Mrs. G. P. Pierson followed upon the same topic, and pointed out several ways of how not to do this work, as well as giving some practical suggestions for doing it successfully. Success is not gained by lecturing about God and sin and such topics; assuring the hearer that conversion is a slow process; and asking him to take time to think over what he has heard. The work must be done by a positive preaching of the gospel, in the full Spirit of Christ, and after much prayer in preparation.

Under the general subject of Educational Work there were five papers presented, the first being one prepared by Miss N. B. Gaines on Mission Schools. The history of these schools shows they have always had high ideals,

and usually a good grade. Since the Government has taken up female education it has set a standard which must be recognized. Unless Mission Schools can keep up to this in every way they ought to close their doors and go out of business. But they must keep up this standard not only, but get Government recognition, otherwise both pupils and teachers are at a disadvantage—practically have no standing in educational circles in Japan. They ought to offer not only all that the Government schools offer, but also give Bible teaching and a consequently higher grade of teaching in practical morality and individual purity.

Miss Wakiyama of the "Glory Kindergarten," Kobe, had an instructive paper on the history and growth of the Kindergartens in Japan, and spoke of the great Christian influence which they have exerted, both directly and indirectly.

Miss G. Philipps spoke about work among students in non-Christian girls' schools, and the efforts that are being made for them through the means of Christian boarding houses, Girls' Associations, Bible classes, and various forms of work, both organized and unorganized.

Miss S. A. Searle discussed Mission Schools, particularly from the point of their Christian influence upon the girls not only while they are students but after they have graduated and settled into society as home-makers or teachers in schools. Thursday afternoon, on the general topic of Social Reform, Mrs. C. Kozaki spoke upon Temperance, Rescue Work, and Work for Factory Girls, stating the reasons and the great necessity for these three kinds of effort, and the especial responsibility of Christian women to engage in it.

Miss G. Baucus treated of Literature, in the production of which she has given her whole time for the past fourteen years; spoke of the kinds, both translations and original, that are needed now, and the attempts being made for supplying this for Sunday Schools, the home, and general evangelization.

Miss U. Kayashi had the subject Hospitals, Orphanages and Creche, and while speaking particularly of such work in Osaka as she was practically interested in, referred to the wide work of charity throughout the land, of which about seven-tenths is done by Christian people. Women are particularly fitted to engage in the above forms of service.

Miss Strout, representative of the Woman's Christian Temperance Union, spoke on her favourite theme. She showed that the Society which she represents has not simply temperance for its object, but social reform as well, and is active in all lines of reform work, publishing many books that show up the evils of society. Temperance work is to-day making a deep impression upon the educational, business and professional world.

Miss M. F. Denton spoke of Five Decades of Woman's Work in Japan, and gave an interesting historical survey of the advancement of Japanese women during that period.

Friday evening saw the men back on the platform again, and continuing the ladies' afternoon subject of Social Reform. Mr. Thwing of Hawaii presented the subject of International Reform, and was followed by Dr. S. Motoda, who outlined the history and the general programme of social reform in Japan in all its various departments and ramifications.

Mr. Yamamoto, representing the Salvation Army, gave an earnest and eloquent account of the fundamental work which that organization is doing among the "submerged tenth" in the name of Christ.

Bishop M. C. Harris spoke upon the great mo-



live for this sort of work,—the Christ-like compassion for all the sorrows and sufferings in the world.

Hon. T. Ando spoke of the constant growth of the temperance movement as one of the great evidences of the power of Christianity in Japan during these 50 years.

Friday, the 8th, had for its morning topic,

The Pastor and the Church; for the afternoon, The Work of the Evangelist; and for the evening, The Influence of Christianity on Civil and Religious Liberty.

Dr. Y. Hiraiwa spoke of the work of the Christian minister in its two great departments of preaching and pastoral work. These two together, in right proportion, constitute evangelism. The history of this sort of work in Japan may be divided into two periods, that from Meiji 1 to 23 being the Missionary Age, or the period of Foreign Christianity; from Meiji 24 to the present, the Domestic Age, or period of Japanese Christianity. And these two periods taken together might be called the Preaching Age,—largely a time of advertising the new religion; while from now on there will come the Pastoral Age, when the real work is to come of gathering up results, nourishing the half-formed Christians and developing them into a body that shall more truly represent their Master. As the first epoch was devoted more or less largely to apologetics and explanations through sermons and newspapers and magazines for the enlightening of those who looked upon Christianity as “the evil sect,” during the coming epoch, since the new doctrines have been generally and generously tolerated and in a way accepted as good and not evil, the great work of the minister will be to instruct and nourish the faith and life of the growing Christian body. For the pastor, of course, learning and eloquence are desirable, and our schools must see to it that he gets the best that is going; but nothing can take the place of sincere, Christian character moulded by the Spirit of God. With this character, and with this long and patient training he may become what he ought to be,—a teacher, counsellor, inspirer, and spiritual leader in his community. For his work does not end with simply giving instruction in Christian teaching. He is to give the Christian heart and spirit to his people; to raise up a Christian body in which Christ himself shall be reproduced; to stand in his pulpit and preach not only, but to go into the humblest homes as the true shepherd and lead men into the very image of Christ; to emphasize not only public worship but family prayer; to connect the home with the church and the Sunday School in a vital way, and produce a body of believers who shall be fruitful in every good work, and who shall act as good leaven in the whole community.

Rev. S. Tada also emphasized the necessity for more thorough and systematic pastoral work, which would largely save the great leakage of the past years, which has been the source of much disappointment as well as cause for criticism; and real hindrance to the work. The pastor must try to get the people into more regular church-going habits; must organize his church into a body of workers who will take large responsibility for the evangelization of the community and not let their minister do all the work; and must keep up a high-toned pulpit, when the worshippers will find their own best thoughts and aspirations adequately expressed in the sermons and prayers not only, but will find themselves constantly linked to the eternal through intelligent and spiritual and uplifting Bible instruction.

Rev. M. Uemura had some criticisms upon

those pastors who are so much engaged, in working to make their church independent, or spending so much time on social reform; in other words, so interested in “serving tables,” that they have no time to preach the Gospel. Yet this is the real, main work of the pastor. Great advance has been made in knowledge in the past years, and many pastors have kept up with the advance who yet as pastors—preachers of the Gospel—are doing nothing. We are getting more teachers than pastors. “Human nature suffers from the passion to be instructed.” We are suffering today from instruction-fever (*kyōsu-biyō*). What is needed is the spirit that hates sin and loves God. We want a revival there, and it will only come by preaching the Gospel. It is high time to get to work.

Rev. G. Kawai said the pastor's work is to make men who worship God in spirit and in truth, in love and in fear. The mission of the church is to bring men into the atmosphere of spiritual experience. Decorum in the church is important; prayer meetings and family prayer are also of great importance. Members of a family who grow up in this sort of atmosphere will come naturally to a proper reverence for God.

Rev. R. E. McA Alpine, in a paper on Public Worship, showed the necessity for this outward expression of the inward feelings of reverence, and the importance of having a proper and lofty object of worship, lest the act degenerate to degrading forms such as have been common in lands where God the Heavenly Father was not known.

Rev. I. Iyota, on the subject of Preaching, said it was a divine art; that the preacher should be full of his subject, should remember that he represents Christ, and should be filled with the spirit of Christ.

Dr. G. F. Draper followed on the same subject, which he described as not an intellectual or rhetorical but a spiritual exercise with a supernatural element. The preacher's power is his spiritual personality vitalized by prayer. One cannot preach well unless he prays well. The Gospel is still the panacea for all spiritual ills, and is the message for the present age as for the past. In presenting this the preacher has no right to alter the message. He wants the message to alter the hearers. He must study his message, and be himself a saturated solution of the Gospel. He must know The Book. It may be well to know many books; but he must know the one. This is the prime essential in preparation. He must be tactful in presenting the truth, honest in expressing his convictions, and efficient in his service. An insurance agent is esteemed by his company not for his ability to write reports and make out tables of statistics, but to get new men. So the preacher,

On the subject of Work for the Individual, Rev. T. Ishiguro said it was necessary first to know one's self, and then the other man. To be able to present God's mercy to one who is not yet really seeking it, there must be great sympathy, without which there is no success; strong will, to prevent being turned aside by general conversation from the main object; much prayer, which is a great help to strengthen the will; and Christian magnanimity, that will put the worker on a level with all, and prevent any seeming condescension.

Rev. D. Norman followed on the same subject, and said the pastor should be as great in individual work as in pulpit work. We are ambassadors of Christ, represent him to individuals, and must always take him for our example in this kind of work. Psychology teaches that to get into close contact with a man we must get down into the sub-conscious plane of his habits and temptations. To do this requires much tact and common sense and

coverage. Our message is a great one, but to make it effective there must be a real man behind the message.

Rev. T. Ukaï spoke, and a paper prepared by Dr. D. A. Murray was read, on the Sunday School. The former gave a historical account of the rise and growth of this work, with reference to the books and other publications that have grown up around it, and the work of the Inter-denominational S.S. Committee.

The latter was concerned with some of the hindrances and the helps met with in prosecuting this work.

Rev. S. E. Hager, on the subject Financial Independence, described an independent church

as one that is self-supporting, self-governing and self-propagating. Such churches should assume a responsibility for helping the weaker ones to devise methods for attaining financial independence.

In the use of mission money much care and wisdom are needed, that it may not become a hindrance to a church's development, and in general it should be used only for work for which the mission is directly responsible.

The work of the Evangelist was presented at the afternoon session, first by Rev. J. Watase. In reviewing the evangelistic work of the past fifty years, while finding much to be thankful for, he found much also that should cause all to make a serious self-examination before proceeding further. He read 1 Cor. 3:10-15, and wondered how much of the work of these past years had been "wood, hay, stubble," and how many of the builders would find that they were "saved, yet so as through fire."

Also, 1 Cor. 9:22-27, and wondered how many of those who had preached to others would find themselves "rejected"—"cast away." As Christ sanctified himself "for their sakes" so must we sanctify and purify ourselves for the sake of those whom we hope to reach and help in the coming years.

Rev. T. Kawai spoke on City Work, and held up Paul's work at Ephesus as a proper example to follow (Acts 19). He was first filled with the Spirit, and then "reasoned daily in the school of Tyranus,"—not once a week, but daily "for the space of two years." This is the sort of *taikyo dendō* that will bring results.

Rev. S. Ogata followed on Country Work, speaking of the special delights of this sort of work, the special temptations country people are subject to, the best means of meeting this class of people, and the great importance of bringing the gospel to the farmers, who form such a large and substantial element of this agricultural nation.

Dr. A. D. Hall characterized Country Work as both a duty and a problem which ought to be tackled immediately, and with tactful persistence, and made intensively extensive. Such work is needed by the church to keep it active and prevent its being thrown on the defensive; and it is needed by Japan now as never before, since a generation of modern education has undermined old ideals, and old faiths have fallen. The problem lies in the inadequacy of the workers, and the unfortunate distribution of what there are. About six-sevenths of all the missionaries are massed in ten large cities, and five-sevenths of the native workers are similarly located. One third of the missionary force resides in Tokyo and Yokohama. There should be more workers and a wiser distribution.

Rev. A. Sugawa spoke on Church Music, giving some samples of how hymns should and should not be sung.

Rev. D. Hataño told what, in his opinion, was necessary for making Shūchū Dendō (concentrated

evangelistic work) successful, emphasizing the need of careful preparation, and the making of the Church the centre of the work.

Rev. K. Kiyama urged a continuance of the good old Taikyo Dendō (evangelistic campaign) methods, but suggested that hereafter this be done not by one denomination alone, but by all the churches of the locality in co-operation.

Rev. K. Yamamoto, on Work for Young Men, gave as the two objects of the Association work, to get the young men to living right, and to get them to be active Christian workers. He spoke of the many difficulties in the way of the first, and the attempts that were being made to overcome them; and of the close relation they are trying to keep to the church and get the young men interested in a life of service.

Rev. F. C. Briggs spoke in place of Capt. L. W. Bickel, who could not be present, and told of the work in the islands of the Inland Sea which Capt. Bickel has carried on for the past ten years with his vessel *Fukūin Maru*. There are nearly four hundred places on his calling list, twenty regular preaching places, and about a thousand children gathered in the various Sunday Schools.

(TO BE CONTINUED)

### THE MISSION TO AMERICA.

On the 8th inst. the Japanese commercial men inspected various schools, factories and other institutions in Rochester, and were banqueted at the Seneca Hotel in the evening. Mr. Markham, who visited Japan in 1880 in the suite of General Grant, was present at the meeting. Mr. Parkins, ex-member of the House of Representatives, in the course of a speech stated that though there would naturally be keen commercial competition between the two countries, the necessity of political complications does not exist. To prophesy the outbreak of a Japanese-American war is both foolish and criminal. His speech was received with applause. Baron Kanda and several others addressed the meeting. On the commemoration badge used on this occasion there were some clauses in Japanese characters of the treaty concluded by Commodore Perry, and the picture of the landing of the Commodore was also reproduced. Mr. Barley (?), who first sent to Japan the seedlings of various American plants to the order of the late Count Kuroda, was also among the members present. During the night the party left for Ithaca.

On the 9th the members inspected the Cornell University at Ithaca, when Baron Kanda spoke on commercial education and referred to the Imperial rescript. Mr. White, who was formerly the President of the University for 20 years, also spoke, praising the Japanese and their character. Baron Shibusawa replied, stating that Japan was greatly indebted to America in the matter of education. After visiting various factories and institutions in the afternoon, the party were entertained at a dinner held at the Ithaca Hotel. On the conclusion of the dinner the members left for Syracuse.

To show how God is answering your prayers in behalf of the normal schools of Japan, I wish to mention that the leading political party in Japan recently adopted the following resolution, "In view of the constitutional provision guaranteeing freedom of conscience, there ought to be absolute religious liberty in schools, the faculty and students being left to observe whatever forms and ceremonies of religion they desire." Although the educational department has not yet put such a resolution into effect, still the action of the "Seiyūkai" party shows how the wind blows.



## SEMI-CENTENNIAL CONFERENCE.

1889  
(CONCLUDED FROM YESTERDAY.)

In the evening the Hall was packed to its limit with a fine audience that listened for over three hours to three most interesting addresses.—Rev. K. Toneoka on Christianity and Eleemosynary Work; and Dr. J. H. D. Forest and Hon. S. Shimada on the Influence of Christianity on Civil and Religious Liberty.

Mr. Toneoka said the three great ways by which Christianity is impressed upon a country are by evangelistic and educational and eleemosynary work. They are the three Christian sisters, and they must walk together equally. One cannot be neglected without loss to all. After defining eleemosynary work, he proceeded to speak of sixteen departments into which it is divided, and which constitute the programme of those engaged in this work,—such as salvation of the poor, child-saving, work for fallen women, for beggars, for deaf and dumb, orphans, insane, idiots and lepers; prison reform, temperance work, and others. Recent Government statistics tabulate 238 places of charitable work, of which 112 are characterized as “uncertain principle” (*fumet shugi*), 81 are Buddhist, and 52 are Christian. In view of the relatively small number of Christians in Japan this is a good showing. And it is undoubtedly true that they have the best-equipped institutions.

Dr. De Forest said the love of liberty is a deeply implanted instinct in the human race. Every nation that exists owes its being and continuance to this. The same is true of every religion that exists. Christianity lays special emphasis upon the word and the idea of freedom, and Christian people have held to the principle more tenaciously than any others. Particularly since the Reformation and the rise of Protestantism in the sixteenth century has this principle been pressed to the front, until it has now come to be the common property of all people. Disgraceful and atrocious things have happened in Christian, freedom-loving countries, such as persecutions and wars. But it will be found in the last analysis that this was simply the working out, in an intense way, of the great idea of liberty; and men came into conflict and offered themselves in sacrifice for that which each one believed at the time in all conscience was right. And by these conflicts they gradually worked out a real freedom, the most priceless possession of any nation.

An impartial reading of the world's history will show that the countries that have taught and practised liberty are the ones where Christianity is most widely spread. A further examination will reveal that this idea came directly from Christ, who, while not using the words human rights and such-like of modern phraseology, taught great things that were full of meaning, such as that God is Father of all mankind, that he has created all, loves all, and in his eyes all have equal rights.

Japan has entered into this spirit of freedom to a certain extent, but all classes of the people are not yet fully practising it. It is a priceless possession which must be maintained at all cost. Her mountains and seas may perhaps be a defence from invaders; but to preserve true liberty within her borders, if history teaches anything it teaches that no true and lasting stability and progress is possible without the help of Christ's teaching and spirit. May Japan receive this, and all the blessings that go with it.

Mr. Shimada, upon the same topic, said that when Christianity first came to Japan there was practically no such thing as freedom. The word *Jiyū* was invented by Mr. Fukagawa considerably later to express the idea.

At the time of the promulgation of the Constitution in 1889 the speaker said he was in London, and the *Times*, in publishing this news, printed only the two articles of the Constitution relating to civil and religious liberty, and commented upon these as the greatest boon that had been conferred upon our people. In Europe, where liberty has been won by struggles and great wars, they value it first of all; while we, to whom it came so easily, do not seem to appreciate its value fully yet. We would if we knew it all.

He then proceeded with a long and elaborate and instructive historical address, showing how Japan gradually came into contact with, and received influences from the Western nations, and how and why the restrictions against Christianity were finally removed. He spoke most thankfully of the work the early missionaries did in interpreting the West to Japan, and the later ones in helping with their sympathy during the trying periods of the discussion of extraterritoriality and treaty revision.

Saturday, 9th, the morning session had for its topic the work of the Missionary in the Past and in the Future. Rev. H. Yamamoto spoke sympathetically of the past they had had in educational, social and evangelistic work.

Rev. J. G. Dnlop spoke of their work for the future, believing that there would be work for them here for a long time to come. The forces ought to be increased 25 per cent., if not doubled. They should be men and women with good mental and educational equipments, of course, but above all have the Spirit of Christ. They should continue in educational work as heretofore, but should plan to do more in language study and in direct preaching and individual work.

Rev. K. Tsunajima's idea of the work of the missionary, past, present and future, was always one and the same,—to be a preacher—teacher—spreader of the Gospel. But before prophesying, he must, like the prophet, have heard the Lord speaking. Then he will speak what he has heard, earnestly and effectively. He hoped to see the twenty or more different Missions here in Japan get closer together in the future, and hoped they might soon raise a fund for a general evangelistic campaign in which all should have a share.

Rev. T. H. Haden also believed there was still a great field for missionary work here for a long time to come, in view of the nature of the work that confronts the church, and the great obstacles to be overcome. He stated the situation graphically by statistics thus: In a population of 51 millions, there are 70,000 Christians. As against 288,000 Buddhist temples and Shinto shrines, there are 1675 Christian churches. Against 216,000 priests, there are 7,391 Christian workers, men and women. While one Christian worker is seeking to win one convert, there are 156 on the other side trying to hold him. With all these organized forces against it, together with the present-day materialistic spirit, the Christian Church needs all the help it can get from every source.

Bishop V. Honda favoured the continuance of the missionary in work here, and wanted him to come in such close contact with the Japanese that they shall forget he is a foreigner; also to become a spiritual leader and teacher, leaving the work of managing the church organization in the hands of the Japanese. And he would like to see more of the missions unite.

Rev. M. Nemura said that God is one, and the work is one, and we want to talk and think together with no idea of rivalry or competition in work. As the allied armies marched upon Peking under different flags, yet all marched together and worked in harmony, so the churches

and the missions can work, separately and together. There is plenty to do, and we want to humbly repent for any failings in the past, and buckle down to hard work for the future.

Dr. J. D. Davis, who was the last speaker, said that when he came to Japan 35 years ago there

were only ten "apostle" Christians in the country. Now Christianity is favourably received everywhere, the Emperor contributes money to Christian work, there are 600 churches with 70,000 members, and 100,000 children in Sunday Schools; and there are Missionary Societies for both home and foreign work. With all this capital to start out with on this second half century, how shall we measure the future?

As missionaries we realize that we are not now the organizers or directors or leaders in the work. The Japanese must do that, but we can cooperate. We can pray for new labourers to enter the field, be on the look-out for them and help train them for their work. We should realize the importance of united work, and labour for federated union in educational, evangelistic and publication work.

We should unite in declaring our faith in the great fundamental principles of Christianity. And we should pray unitedly for the quickening of the Holy Spirit. Such an influence would solve all our difficulties.

A series of resolutions was then passed, and the Conference was closed with the benediction pronounced by Rev. Dr. E. R. Miller.

On Saturday afternoon the members of the Conference were the guests of the Hon. R. Hara, who gave a garden party at his beautiful residence at Goto-yama, where fine weather and music and sports and refreshments and general sociability made a delightful close to this great and historic gathering.

The only further gathering that was on the programme was the Sunday afternoon Sermon and Communion Service, with Rev. T. Miyagawa and Rev. Y. Ishiwara to officiate.

H.B.N.

The resolutions adopted by the Conference at its closing session were to the following effect:—

1. A resolution of thanks to His Majesty the Emperor for having granted the Constitution, by which religious liberty was guaranteed; and to the people of this land for the many favours the missionary bodies have received in these past fifty years.

2. A resolution of thanks to the Missionary Societies of the West for their fraternal greetings to this Conference, and for their constant sympathy during the past; also, of special greeting and fraternal love to Dr. Hepburn and to Bishop Williams.

3. A resolution acknowledging the great value of the work done by the higher Christian schools in the past, but expressing the conviction that the time has come for establishing a great and high grade Christian university, and calling upon the churches of the West, and upon all friends, for sympathy in this project.

4. A resolution urging the necessity of a closer alliance among the various evangelical churches, and expressing the hope that a Federation of Churches may be organized soon and put into practical operation.

5. A resolution expressing a feeling of the inadequacy of the present Christian literature in Japan, though recognizing the value of much that has been produced; and calling for co-operation among the mission bodies in producing a literature of high excellence; and appealing to friends in the West for assistance in this work.

6. A resolution expressing gratitude for the work of the Young Men's, and Young Women's, Christian Associations, and urging the extension

of their plans and work, so as to touch the mercantile and other classes more closely.

7. A resolution calling for the formation of a Christian Museum for preserving documents, books and other articles of interest, that would show the history and development of Christianity in Japan.

8. A resolution expressing sympathy with the suggestion made to this Conference by a company of responsible physicians, looking towards the establishment in Japan of a great Christian Hospital.

9. A resolution expressing willingness and desire to unite in special evangelistic work (*taikyo denbu*).

10. A resolution of thanks to the Young Men's Christian Association for the use of their building and all the facilities for this Convention; also, to the Committee that planned this Convention and carried it through with such success.

The following paper was adopted by the Conference:—

While the Government and people of Japan have maintained a general attitude of cordial friendship for the United States, there has sprung up in some quarters of the latter country a spirit of distrust of Japan. There have issued from the sensational press such exaggerated and even false rumours concerning the "real" and "secret" purpose of Japan as to arouse a suspicion that even war was not unlikely,—a suspicion that was largely dispelled by the cordial welcome given by Japan in the fall of 1908 to the American Fleet and the delegation of business men from the Pacific Coast. Both in connection with the embarrassing situation created by the proposed legislation in California regarding Japanese residents and the attendance of Japanese children in the public schools; and in connection with the problem of Japanese immigration into the United States, many articles appeared in the American sensational papers, revealing profound ignorance of Japan, and creating anti-Japanese sentiment. In spite of this irritation the press and the people of Japan, as a whole, maintained a high degree of self-control. Nevertheless they were often reported as giving vent to belligerent utterances, and making belligerent plans. Trivial incidents were often seized on and exaggerated.

In this day of extensive and increasing commingling of races and civilizations, one of the prime problems is the maintenance of amicable international relations. Essential to this are not only just and honest dealings between governments, but also, so far as practicable, the prevention as well as the removal of race jealousy and misunderstanding between the peoples themselves. Indispensable for this purpose is trustworthy international news. False, or even exaggerated, reports of the customs, beliefs or actions of other nations are fruitful cause of contempt, ill-will, animosity and even war. If libel on an individual is a grave offence, how much more grave is libel on a nation.

Therefore we, American missionaries residing in Japan, would respectfully call the attention of lovers of international peace and good-will to the above-mentioned facts and considerations, and would urge the importance of receiving with great scanty any alleged news from Japan of an inflammatory or belligerent nature; and of seeking to educate public opinion in the United States so that, in regard to foreign news, it will cultivate the habit of careful discrimination.

#### MISCELLANEOUS NOTES.

The Conference was honoured with messages of greeting and congratulation from Premier Count



atsura representing the Government, and the Minister for Education, the Governor of Tokyo, and the Mayor of Tokyo-shi, each of whom sent a representative to the first session of the Conference.

The British Ambassador, Sir Claude MacDonald, also sent a letter; and a representative from the United States Embassy was present.

Greetings were received from a number of the home Boards in America.

The music during the Convention was in the charge of Rev. G. Alichini, leader, and Rev. E. S. Cobb, pianist; while a number of the mission-

aries added to the pleasure of the company by solos and quartettes, and several choirs of young ladies from Girls' Schools of the city assisted in this way.

Each morning session began with a half hour of devotional exercises, well attended and deeply spiritual. The leaders were Rev. S. Yoshikawa, Mrs. H. Ibuka, Rev. W. P. Buncombe and Rev. J. Takano.

The full text of the resolutions adopted by the Semi-Centennial Christian Conference, held at Tokyo, Oct. 5 to 10, is as follows:—

I.—This Conference assembled to celebrate the Semi-Centennial of the Planting of Protestant Christianity in Japan, renders to Almighty God, the Father of our Lord Jesus Christ, most hearty thanks for all His manifold favours to the nation; and in particular it praises Him that it was the mind of His Majesty the Emperor to grant the Constitution in which is guaranteed freedom of faith.

II.—During these fifty years, in obedience to the Great Command of our Lord Jesus Christ, and after His own example, the Churches of Christ in the West have brought to Japan the gospel of eternal life. For this the conference gratefully acknowledges indebtedness, and earnestly asks of them the continuance of their labour of love until the time of the firm establishment of the Churches of Christ in Japan. It also prays that they who have so richly given may be themselves most richly recompensed.

III.—In the wisdom of God, there are nations called of Him to especial service in the world; and to such such a service it seems evident that He has called Japan. The Conference therefore prays, and asks the Churches in the West to join with it in constant prayer, that the nation be enabled to make its calling and election sure, and that the Churches of Christ in Japan may be seen as lights in the world.

IV.—The Conference most cordially thanks the Boards and Societies of Foreign Missions of the Churches in the West for their fraternal greetings. It also expresses its gratitude for their unflinching sympathy during so many years; and prays that they may ever be given the guidance of the Holy Spirit for the right performance of the duties committed to them.

V.—The Conference with deep feeling sends its fraternal love to Dr. Hepburn and Bishop Williams; and prays that the God of all comfort lead them to their journey's end in peace and at last bring them to the Eternal City with joy unspeakable and full of glory.

VI.—The Conference gladly recognizes the great value of the work done in the past by the higher Christian schools; but it also observes with apprehension that their resources do not now enable them to maintain an equal place with the best government institutions of corresponding grades. In the interests of Christianity in Japan this is a matter for grave concern. The future of Christian education depends upon a better equipment of the present Christian schools. That

is essential; but still more than this is necessary. A Christian University worthy of the name should be established without delay. The Conference therefore earnestly presses these needs upon the attention of Christian friends both in Japan and in the West.

VII.—The various evangelical Christian Churches of Japan have for many years been loosely associated in co-operative effort under the name of the Evangelical Alliance. But the developments of the last few years have made it increasingly urgent to bring about a firmer and more effective form of co-operation, and have led to the proposal to transform the Evangelical Alliance into a Federation of Churches.

In view of these facts, we Christians in this Semi-Centennial Conference assembled, deeply realizing the need of such a Federation of Churches, unite in hoping that it may soon be consummated, in order to make possible fuller and more fruitful co-operation among the various denominations.

VIII.—Resolved, that this Conference, recognizing the great importance of the Sunday-school as a factor in and an agency for the extension and upbuilding of the Kingdom of God, hereby expresses approval of the movement to coordinate all Sunday-school effort by means of a National Sunday School Association, and recommends the existing organization for Japan to the sympathy and support of the churches and missions and of individual believers.

IX.—This Conference, while fully recognizing the excellence of much of the Christian literature already produced in Japan, is strong in the conviction that the present agencies for its production are quite inadequate to needs which are clear and pressing. The conditions now confronting the Christian movement in Japan imperatively call for Christian literature of various kinds and of high excellence. The agencies now required, however, can hardly be created by any one denomination; and relatively large funds will be needed to carry out well considered and comprehensive plans. The Conference therefore earnestly commends the matter to the attention of Christian friends both in Japan and in the West.

X.—This Semi-Centennial Conference recognizes with deep gratitude the specialized service rendered by the Japanese Young Men's Christian Association Union and the Japanese Young Women's Christian Association Union, as the representatives of all the churches, in evangelizing and training for service the young men and young women of Japan, and urges these associations to extend their efforts especially among the student, the mercantile and the industrial class.

XI.—Whereas, as a matter of interest and for future historical purposes, it is important to form and preserve at some suitable place, a collection of documents, books, photographs and other articles relating to the history of Christianity in Japan, Resolved, that a Board of Curators, consisting of five persons, be appointed for this purpose, by this conference, and that this board be both self-governing and self-perpetuating.

XII.—The following resolution was adopted in compliance with a petition signed by nine Christian Japanese physicians:—

Although there are in Japan many forms of charitable work, and although in consequence of the remarkable progress of medical science in Japan, the number of hospitals is very large, yet the fact that there is as yet no well-equipped Christian charity hospital is greatly to be regretted.

Recognizing the importance of such a hospital, we commend the proposal to establish such an institution to all persons who sympathize with its object. (Signed by Shocho Kawakami, Chin Nishi,

Shigeo Osada, Kennosuke Wada, Kijuro Watanabe, Keikin Tajuchi, Sankei Asami, Junkichi Kimura and Iga Mori).

XIII.—Resolved that the heartiest thanks of this Conference be extended to the chairmen, vice-chairmen, members of the various committees and to the other friends, who have, by their generous and pains taking services, helped to make this Conference a success.

XIV.—Resolved that this Conference express its grateful appreciation to the Tokyo Young Men's Christian Association, for putting the hall and other conveniences of their building and the services of their staff at the disposal of the Conference.

## The Japan Gazette.

YOKOHAMA OCTOBER 2ND, 1909.

### THE CHRISTIAN JUBILEE IN JAPAN.

For those about to participate in the Fiftieth Anniversary Conference of the opening of Protestant Mission-work in Modern Japan, to be held in Tokyo from October 5th to October 9th, the event may appear of strictly missionary interest and consequence only. But there are reasons why this Jubilee should have a wider significance. In certain secular circles there has grown up a distrust, often amounting to a dislike, of foreign mission work, sometimes based on insufficient knowledge, but no intelligent observer of Japanese progress can afford to ignore the influence of that work upon various departments of national development. Foreign money and foreign effort have been lavished upon the mission field in Japan, and it is customary among the superficial to doubt the value of the outlay. They ask for figures, for the numbers of converts; they hint of the unreality of claimed conversions, telling of "rice-Christians" or those who only profess the religion for what they can get out of the missionaries in secular knowledge; they dwell on the easy or irregular lives or un-Christian attitude of some of the foreign or Japanese professors of the faith. But it is probable that such critics, in the very closeness and limitation of their scope of view, are missing the broad view of the weightier matters of this Christian movement. Now, at any rate, after fifty years of work, the participants in this Jubilee Conference will have an opportunity of casting up their accounts and demonstrating for their own encouragement and the world's enlightenment just how the Christian

movement in Japan stands. The opportunity is also notable because it occurs at a time when the work of the foreign missions is entering upon a new stage; the Japanese Christian Churches are asserting a measure of independence, particularly financial, from the parent foreign Boards, and are relegating the missionaries more and more to the position of counsellors—all, or in many cases, in a spirit of gratitude and conviction that they can no longer fairly ask for monetary assistance. Such an indication is itself notable testimony to the growth of the movement, and as such is hailed by some of the leading minds in the Foreign Missions. But there are other striking results of the influence of Christianity pointed out by the Japanese themselves, which ought to be given due weight by the lay observer. In an article on the "Attitude of the Japanese People Towards Christianity," published in this year's *Christian Movement*, for instance, Dr. Motoda surveys the situation in a very interesting way. He shows that western civilization brought to Japan Christian principles indirectly and that the missionaries brought the direct seed of those principles. The Japanese fear of Christianity, from the experience of 300 years before, when it was thought to be implanting a secular revolution against the Government, made its reception in 1859 very cool, and even to-day opinions on "the evil religion," as it was then called, differ radically. The Government attitude varies with the opinions of the officials in power, but it must be remembered that the constitutional tolerance, imperially

granted to all religions, itself constitutes the embodiment of one of the highest Christian principles. It is also pointed out that Christian principles are being constantly cultivated by the State as shown in such expressions as kind treatment of the Russian wounded and prisoners in the late war; relief work in famine, earthquake and other disasters; rescue work for ex-prisoners and fallen women; the caring for defectives, lepers and delinquents; the activities of the Red Cross Society, &c. Other motives may and probably do enter into these manifestations, but the constraining force is undoubtedly, sensibly or not, the influence of Christian ideals. As to the rank and file of the people Dr. Motoda divides



their interest among four classes: (1) anti-Christian, (2) non-Christian (indifferent), (3) Pseudo or Ethical Christians, and (4) Spiritual Christians. Roughly, the difference is between the objective and subjective view of Christianity taken in Japan, and it is fair to assume that, so far, the objective view is more generally favoured. But both views leave their impression. Dr. Motoda admits that the ordinary attitude of the Japanese towards anyone outside their own family circle was that of suspicion. The old Japanese proverb that "everyone you meet is a thief" well illustrates, he says, the attitude of the old Japanese towards one another. "To love your neighbour," he says, "is the spirit of these latter days," and he attributes the change to the gradual penetration of the spirit of Christianity. He also notes, as due to the same pervasive influence, a higher valuation upon individual life in Japan and the beginning of a recognition of the equality of all men; the elevation of the status of women; and the substitution of ideas of mercy and justice for the old ideals of vengeance. Perhaps for the ordinary foreign critic, whose opportunities of studying the subject are limited, the conclusions of Dr. Motoda may seem too generalized. The evidences he sees, they may think, are special and confined to a selected circle under his own observation. Indeed he, as well as many foreign mission workers, realize that only the beginning of the transformation has been made. But all agree that both in public and private life Japan is showing more and more evidences of the influences of Christian principles. Much of the ground, as they would put it, is stony, much remains still virgin to be cultivated, but some seed has taken root and borne fruit; and as it commends itself to the people so, it is logical to assume, will be the rate of progressive propagation. The value of Christian ideals, apart from the practice of their alleged followers, has stood the test of centuries, and there can be no doubt is now steadily asserting itself in Japan. In what form the adoption of those ideals will ultimately appear can only be conjectured, but granting their value, the work of those who have been devoted to their introduction deserves proper credit, and the arrival of the fiftieth anniversary of the beginning of that work in Modern Japan warrants

notable celebration, in the interests of the spread of so-called Western civilization, if for no other reason, this Jubilee Conference, next week, must, therefore, be regarded as of material interest even for the general lay public.

*Open & Available*

### Chinese Characteristics.

*Week 10 09*

(From a Correspondent.)

There is a colony of Chinese students spread over the University quarter of Tokyo and other parts frequented by students, such as Kanda, Ushigome and Kudan. The Chinese students must number several thousand strong, and to cater to their wants various stores have been started, every one of which is in full swing, not to mention cheap schools run by Japanese. They lead their national life in Japan's capital, being very faithful to the traditions of their own country, and carefully preserve their individuality in spite of coming into constant intercourse with the Japanese.

Sometimes it would almost appear as if they would absorb the Japanese before the latter are aware of the fact. One day the Japanese will rise to find not only their mental attitude but even their very personal appearance has undergone a radical transformation to an exact counterpart of their Chinese models. He who teaches to-day will be a student to-morrow, to be taught by his former pupil. This thought has been frequently in the writer's mind, and a few spare hours at his disposal have been devoted to ascertaining the actual facts. To the students of psychology the matter is one replete with considerable interest. Let me, by way of illustration, put the points one by one.

The Chinese students have an inordinate weakness for pork and beans, without which their bodily comfort would not seem to be complete, etc., and the Japanese boarding-house keepers cannot live in peace with them if this delicacy is neglected. Owners of apartments to let often quarrel with their Chinese lodgers because they cannot put up with the aroma caused by the liberal use of pork, which forms the basis of Chinese diet. A little extra, however, soon pacifies the boarding-house keepers, who may be converted in course of time to appreciate Chinese cooking. There is a class of boarding-house keepers who make it their speciality to deal with Chinese alone; no Japanese need apply. Such sign-boards have been noted in several places. The Chinese pay higher rents than the Japanese students, whose impecuniosity is almost proverbial.

On the whole the young men are well behaved, but there are a number of undesirable, as there are in any other community. There are spendthrift, gay characters, who play the role of "mashers" on all occasions, to the disgust of their compatriots and neighbours. Several instances are known of these misguided youths devoting too much attention to Japanese girls, which has brought a speedy reprisal in the form of bodily chastisement. If the scene had been in the wild west of America a party of masked men would have marched off the offenders and lynched them. The conduct of these young men has often been commented upon in the newspapers in strong terms. The police have an elaborate system for checking these malefactors, though they generally let them off with a caution when they catch them, evidently with the desire not to injure the future of the young men by submitting them to incarceration or any other form of degradation. Households which favour the Chinese students, or encourage their excesses, are soon taken note of by the neighbours.

Cases are known where respectable families have felt obliged to remove to other quarters less frequented by Chinese students. On the other hand, there are a score of Japanese who are making their living out of the Chinese and follow the tide of Chinese residence. One woman money-lender, for instance, who deals exclusively with the Chinese, says they are reliable and always bring a host of customers. She certainly gets on well with them.

The Chinese students as a rule tell tales of their fabulous wealth in their own country, and the Japanese maids, whose ambition does not soar above an imitation diamond ring, are often too credulous. The tactics employed by these young men are always the same; variety seems to be absolutely unknown to them. In this respect they follow the type of civilisation they present. Possibly their national greatness lies in this monotonous moulding of everything to one form. They are impervious to outside influences. Yet they are very quick to learn and beat Japanese youths in more than one respect. Place them side by side with Japanese of the same age and the same class and hear what the teachers say. The Chinese have more mental capacity and are quicker in drawing conclusions. At present they are following the Japanese teachers with the docility of children, but this will soon be a thing of the past. They will assert themselves with irresistible force one of these days. The Japanese emerged gloriously from their period of tutelage and asserted themselves with confidence in their ultimate success, and they have a reverential memory for their teachers to this day. The Chinese are simply walking in the Japanese footprints, and they will some day turn their backs on their Japanese teachers, saying: "Thank you very much for the guidance which you have given us, but we can take care of ourselves now." But Japan will not be any the worse off then than she is to-day. The future brings its own remedies as well as its evils.

As to the Chinese absorption of the Japanese, this is too chimerical a subject to engage one's serious attention just yet. But as to the mental unity or amalgamation of the two peoples in the interchange of thought, this is a matter of the future. It deserves serious study by scholars and statesmen. Some Japanese teachers say that the Chinese exercise a demoralising influence over the Japanese students, and one authority goes so far as to contend that the Chinese must be sequestered. This furnishes food for reflection.

## THE GREAT SHRINES OF

ISE.

### IMPRESSIVE INSTALLATION OF THE RECONSTRUCTED BUILDINGS.

The installation of the reconstructed Great Shrines of Ise takes place at eight o'clock this evening. It is called *Gosensu*, or the ceremony of transference, because of the removal of the sacred emblems to the new buildings from the old. It may not be out of place to briefly refer to the history of these foremost *Shinto* temples in Japan and describe their architecture and to-day's impressive ceremony.

The Great Shrines of Ise (*Ise-no Daijingu*) consist of two chief buildings, with secondary shrines in their respective precincts. The two chief shrines are *Naigu* (Inner Temple) and *Gaku* (Outer Temple). The former is believed by the Japanese to date back to the year 4 B.C., and is dedicated to the Sun Goddess, or *Tenohoko Drijin*, Ancestress of the *Mikados*. The latter is of slightly inferior sanctity, being sacred to the Goddess of Food, or *Ukamuochi-no-Kami*. Hence the two shrines are considered by the Japanese as dedicated to the deification of the great rulers of the heaven and the earth respectively. The Sun Goddess' emblem is the mirror, which is one of the three sacred treasures handed down in the Imperial House. The Goddess is said to have granted this mirror to her descendants with the remark "Whenever you look at the mirror consider it as if it were myself."

The architecture of the Ise Shrines represents the purest and most ancient Japanese style. As a rule the two great temples, together with their respective secondary shrines, must be reconstructed every twenty years in exactly the same style. The construction of the new temples, which were installed to-day, was commenced in 1899, over ¥700,000 being defrayed from the Treasury for the timber alone. The wood



materials used are 9,326 selected pieces of timber, which have been felled in the Imperial forests of Kiso, the work taking two years. The great temples, built of plain wood, are only adorned with gold and iron ornaments. Eighty thousand yen was appropriated for the gold ornaments and eighteen thousand yen for the iron. A large number of carpenters and other labourers were employed daily. The total cost of the reconstruction is over Y.1,460,000. Upon the installation of the new shrines the old buildings are to be pulled down and cut into an immense number of charms, which will be sold to pilgrims.

The present installation of the Ise Shrines is the 57th ceremony and will be finished by the 5th inst., the Inner Shrine being installed to-day and the Outer Shrine on the last day. It was more than one thousand years ago that the first ceremony of transference took place, namely during the reign of the Emperor Jito. To-day's ceremony is to be carried out most solemnly according to traditional rites, without a single change since the ancient times. It is preceded by three preliminary services, which were held yesterday between 8 a.m. and 4 p.m. H.I.H. Prince Kaya, the head of the *Shinto* priests, was unable to conduct the ceremony owing to serious illness. He was represented by Prince Taka. The Master of Rites was followed by nearly one hundred *Shinto* priests, who took a bath in the "Divine Pond" to purify themselves before approaching the new Shrine. His Majesty the Emperor sent Mr. Iwakura, Chief of the Ritualists, as Envoy to wait on the Sun Goddess' emblem which was removed from the old temple to the new. The procession consisted of the bearers of torch-lights and ancient arms, classic musicians, priests, etc. In the centre was the sacred emblem, escorted by senior priests and surrounded with silk screens. The Imperial Envoy walked immediately before the sacred emblem on the left side. The sacred emblem alone proceeded by a specially purified passage or tunnel in the middle of the course marked out for the procession. The passage was covered with white cloth and here nobody, not even the Imperial Envoy or the Master of Rites, was allowed to set foot. The Imperial Envoy read religious addresses prior to the departure of the sacred emblem from the old shrine and after its arrival at the new temple. During the ceremony archaic lamps were lighted at the old and new shrines. The ceremony was concluded by the reading of the last religious address after the withdrawal of the light and the closing of the shrine doors. A company of infantry acted as a guard of honour.

Those who attended the ceremony are said to have been greatly impressed by the special sanctity of the Great Shrine, owing partly to its extreme antiquity and partly to the thought that the shrine is dedicated to the pre-eminent ancestor of the Emperor. His Majesty personally conducted a ceremony of worshipping the deity of Ise at the Imperial Tokyo Palace at 8 o'clock, while the ceremony of transference was being held in Ise. The primary schools throughout the Empire had been ordered by the Department of Education to deliver lectures for students on the subject of the grand ceremony this morning.

Some 200,000 people had assembled at Yamada, Ise, the location of the Great Shrines, from all parts of the country to worship at the Imperial Shrines on this special occasion. Extra through trains are being run between Yamada, Nagoya, Kyoto, Osaka and Kobe for the benefit of pilgrims from the 1st to the 5th inst. Over 200 policemen have been summoned from other districts owing to an insufficiency of the force at Yamada. Among those present at the ceremony were, besides the Imperial Envoy, Viscount Hanabusa, Vice-Minister of the Imperial Household, Mr. Inouye, Director of the Bureau of Shrines and Temples, and Baron Sato, Governor of Kanagawa Prefecture, as well as 200 bluejackets from the battleship *Ihi*. The town of Yamada was *en fete*, being decorated with flags and lanterns.

The local post-offices were crowded by people wishing to buy commemorative post-cards issued by the Department of Communications, on which a souvenir date-mark is to be stamped on the 2nd and 5th inst. The general post office of Yamada will accept orders by mail from other parts of the country for not less than fifty sets.

## Protestant Schools in Japan

OSAKA, JULY 4, 1909.

Out of a total membership of 71,818 Christians, the Protestants in Japan have all told 224 schools with 18,408 pupils (*Christian Movement in Japan*, annual issue, 1908). The estimated value of their school property is 2,479,781 yen, not including the assets of a certain number of sects for which statistics are not forthcoming. Besides the regular schools they have 1,066 Sunday schools with a total attendance of 84,160 pupils and teachers. The Protestant schools embrace all grades from the kindergarten to the university college.

They command almost inexhaustible funds, flowing mostly from the generosity of the Home Missions in America and England. The Protestant elementary schools, at one time pretty flourishing, seem doomed to disappear in a near future, as competition becomes almost hopeless since the public schools have become practically free of charge. But the kindergartens promise to multiply from year to year. The Protestants took the lead in female education. Thus in 1893, when the Government had not a dozen higher girls' schools in the whole Empire, the Protestants had already fifty-two such schools with about 3,000 pupils. The first Protestant high school for boys was the Doshisha in Kyoto, established by Mr. Neeshima on his return from Boston in 1874. Many other schools have followed in the wake

of the Doshisha, and after going through some trying ordeals, owing to the ill will of the Government, they have of late emerged into flourishing conditions. There is now serious talk of establishing Protestant universities. Thus the Doshisha (Congregationalist) is anxious to expand into university work. The Aoyama Gakum, Tokyo, (Methodist) has similar plans. The Rikkyo Gakum, Tokyo, (Episcopal) has already opened a college department; the Disciples, with the cooperation of the Baptists, have also plans for a university. The Protestant schools have wielded throughout the land a widespread influence which has proved both baneful and beneficial; for on the one hand they have flooded the country with Protestant literature, deeply prejudiced and biased against the Catholic Church, her teachings and her ministers, and thus the only true Church of God has been constantly blackened and slandered as the irreconcilable enemy of science and progress.

To quote one instance, Peter Parley's Universal History, or rather slanders, could be seen until very recently in almost every bookshop selling foreign books. On the other hand, it cannot be denied that Protestant education, notwithstanding its glaring defects, is anyhow superior to the materialistic State education.

It imparts some knowledge of God and of many saving truths, appeals to the conscience, and gives the pupils a higher and wider range of thought with a stronger will power, which when directed in the right way may prove of immense service.

Thus the number of graduates from Protestant schools who have risen to responsible positions in the various walks of life, is out of all proportion to the total number of graduates and of Protestant Christians.

To quote but one example, the present Lower House of the National Diet, numbers 14 Protestant members out of a total of 380.

In my last letter I remarked that the authorities of late seem to have taken more liberal views towards Christianity. As an instance of this tendency we may quote a word of Doctor Tetsujiro Inone, a professor of the Tokyo Imperial University, and for many years the most outspoken adversary of Christianity. At a large meeting of Directors of Middle Schools, held in Tokyo last year, he is reported to have said: "Formerly Christianity in this country was not in agreement with the State, but such is no longer the case." Thus Christianity is supposed to have undergone some changes of

late; this assertion, though true for Protestantism, is quite open to objections with regard to Catholicity. But after all, I prefer to think it is Doctor Inone himself that has perhaps unconsciously undergone considerable change for the better; for last year, the once terrible foe of Christianity sent his own boy to the Catholic middle school of the Morning Star, where he is still studying. May he find the way to Canossa!

NICHOLAS WALTER.

## ANNUAL MEETING OF THE AMERICAN BOARD MISSION.

Not for years have we had so enthusiastic a meeting as the one at Arima, May 26th June 1st. Most of the older and experienced missionaries were either in the United States or on their way to the Edinburgh meetings; but that was hardly the reason of our enthusiasm. We deeply missed our splendid leaders, but we had exceptional joy and inspiration in the presence of our distinguished guests.

There were at least three sources of our enthusiasm. The review of the past year brought us no little pleasure. Dr. Davis, in his General Report referred to the political situation in a manner worthy of wide repetition. He said:—

"While Japan is desirous of peace with all nations, she feels that she must be prepared to maintain the position she has gained in the Far East at such a cost of blood and treasure; and since peace in the future, if not her very existence as a nation, depends on her control of Korea and South Manchuria, she is not likely to relinquish such control."

In a recent interview, Marquis Katsura, the Prime Minister, expressed to the writer in the most emphatic manner the desire of Japan for peace, and he dwelt especially on the cordial relations which have existed between Japan and the United States for more than fifty years. The friendly feelings which the whole Japanese people cherish toward the United States explain the reason why they are not excited when individuals in the United States say or do unkind things.

It is a matter for profound thankfulness that Japan has at the helm of State such a man who is earnestly, honestly and heartily friendly to the United States and who claims President Taft as his "personal friend."

### JAPAN IN KOREA.

Dr. Davis, who has lived in the East forty years, speaks also of Japan's relations with Korea in no hesitating manner. He says:—

"Japan is doing a great work in Korea. Railroads, telegraphs, a postal system and national banking system are introduced. An honest system of taxation and its collection is established. For the first time in the history of the nation, an impartial judiciary system is established, with Judge Wetanabe, a most earnest Christian man, at its head. Waterworks are being introduced in the large cities and plans are being made for the reforestation of the bare hills and mountains.

Everything betokens the speedy success of Japan in raising Korea to a condition of peace and prosperity which she has never before known, and the rapid spread of Christianity will powerfully help toward this result."

### MISSIONARIES AND PEACE.

Since the growing Peace Societies are seeking more and more of missionary sympathy and aid, we gladly put ourselves on record as follows:—

"Resolved, that the members of the Japan Mission of the American Board are in warm sympathy with the aims of the Peace Societies of the west; and we earnestly pray that their efforts



to establish a Supreme Court of International Justice; to bring about universal arbitration; to federate the nations in a World League of Peace; to have the principles of peace taught in all schools; to take all possible steps to hasten disarmament and to promote international good will; may be crowned with rapid successes until our Lord's Kingdom of Peace shall be supreme in the councils of the nations everywhere."

#### EVANGELISTIC WORK.

As our Mission now has no organized churches for which it is responsible, our Evangelistic work consists mainly in working with small bands of Christians until they are ready for organization into Churches, when they become a part of the Kumi-ai Church, and independent of our mission. Yet we are in intimate relations with various churches and with the Kumi-ai body as a whole, as will be seen especially in statements below.

#### EDUCATIONAL WORK.

"There are seven Kindergartens under the care of the Mission, with an aggregate enrollment of about 300. The night schools in Matsuyama and Okayama, the Girls' Schools in Matsuyama and Maebashi, the Factory Girl's Home in Matsuyama, the Baikwa Girls' School in Osaka, and the Kobe College have all had a prosperous year. The Doshisha (mainly in Japanese control under President Harada) enrolled 853 students last year, of whom 50 were in the theological department, and 47 in the college. The alumni of Doshisha are making an earnest and united effort to raise an endowment of 300,000 yen, over 200,000 of which are already pledged."

#### ENLARGEMENT.

During the year, representatives of our Mission and of the Kumi-ai Church held conferences which resulted in the following statements:—

1. "The Kumi-ai Committee regard the present fraternal relations and cordial spirit of co-operation, combined with complete organic independence of the Kumi-ai Churches on the one hand, and of the Japan Mission of the American Board on the other, as perfectly satisfactory. It is so nearly ideal that no change in methods of co-operation is desirable.

2. The need of aggressive evangelistic work is increasingly manifest and pressing.

3. The great value of the work, methods, and spirit of the American Board and its Japan Mission cannot be questioned.

4. The Kumi-ai Churches, accordingly, would welcome plans of large aggressive work on the part of the American Board Mission, both as to the establishment of new stations and the opening of preaching places in hitherto unoccupied but strategic towns and cities.

5. The Kumi-ai Churches feel, however, that in the formation of such plans it is undesirable for them to take the initiative, as that would impair the principle of their complete organic independence. They desire to leave the concrete formulation of plans to the mission, although they will gladly render what personal aid they can."

After Mr. Fedley's careful and able survey of the entire field, our Mission decided to ask for two new families and eleven single ladies to meet present needs in existing work, and to urge such reinforcements as will enable the mission to establish at least two new stations as the first move in a policy of extending our work.

This is the first time for many years when our Mission has unanimously agreed to any forward movement. So long as the Kumi-ai Churches were not eager to see our numbers increase, we could not of ourselves take any formal aggressive attitude. But now that our relations are mutually

satisfactory, we are enthusiastically united in the policy of moderate expansion.

#### DISTINGUISHED VISITORS.

Another source of enthusiasm was the presence of the Vice-President of the American Board, President H. C. King, LL.D. of Oberlin College; and one of the corporate members of the same Board, Rev. C. R. Brown, D.D. of Oakland, Cal. President King is spending a year in the East and has carefully visited Japan from Hokkaidō to Kyūshū lecturing in universities and before educational societies, as well as speaking to bands of Christian workers here and there. Dr. Brown is on a flying visit, and wherever he goes he is in demand for addresses. To have two such gifted lecturers and authors and friends present at our meetings, and to have their messages on "Source of Motive," "Reverence for Personality,"

and "Elements of Opposition in the Ministry of Christ," all so full of the results of modern scholarship yet so profoundly spiritual, was a feast that we shall long remember with deep gratitude.

A similar source of enthusiasm was the address of Rev. T. Makino, Kyoto. It has come to be a regular part of our Annual meetings to invite one of the Kumi-ai pastors to give an address, and we have always found so much instruction and inspiration in seeing things from the Japanese stand point that we publish these addresses in full. Mr. Makino spoke on "Some Experiences gleaned from Recent Evangelistic Movements," a resumé of which is well worth the attention of the public:—

For many years, he said, the membership of the Kumi-ai Church showed no gain, and stood at about 10,000. But in 1906 we began "Concentrated Evangelism," sending strong men to strategic places for a few weeks of daily preaching and personal work. Great importance is laid upon preparation for this work. Some 90 places have thus been visited, and from these efforts alone about 3,000 adults have been added to the Kumi-ai body, which with the additions from the regular work and including also the comparatively few baptized children, now brings the total membership up to nearly 18,000.

The total expense of this Forward Movement during five years is about 25,000 yen, nearly half of which was subscribed at the Annual Meetings of the Kumi-ai Church, the rest being raised in the places where the work is done. Several of the Christians contributed 300 yen each.

In these campaigns only positive truth based on Christian experience is preached. Theories and theology as such have no place, the aim being to reach the conscience and to bring to decision especially those who have long known sympathetically more or less of Christian truth, but have drifted along without any positive decision.

As for methods of work, everything depends on the spiritual convictions and experiences of the preachers and on the thorough spiritual preparation of the churches where the work is carried on. A band of preachers sometimes as many as twenty, are gathered from all parts of Japan and even from Korea, and by prayer meetings, training the church members how to do personal work from house to house, and how to use select Christian literature, how to secure sympathetic reports of the meetings by the local papers, how to meet and influence business men, how to cultivate that warmth of feeling and good fellowship which will win the sympathy of outsiders, how to utilize the general confession of lack of moral power in educational circles so as to show the Christian source of moral life—by these and various other methods, a wide and even deeper preparation is secured, and splendid

harvests won. Churches are thus called to face the real work the master has given them to do, and Christians are kept from a wrong emphasis of the merely intellectual side of religious life.

Everywhere the doors are splendidly open. All kinds of opportunities are before us. We must get ready for far greater work. You missionaries and we Japanese, working each in his own way, yet with one common aim and in mutual sympathy and helpfulness, must pray for and work for larger harvests in the near future!

With such an address from Mr. Makino, with such an uplift from our American visitors, and with such unanimity in our policy, we have no hesitation in calling this the most enthusiastic meeting we have held for years.

Arima, June 1st, 1910. J. H. DE FOREST.

### An Address of Welcome.

(On the return of Miss Loomis from furlough.)

By Miss Fusaya Tsugi.

I think this world is like a moving picture. Yet it is changing very swiftly.

As the autumn leaves fly away so you left us and we have mourned over the loneliness during our dear mother's absence. It seems to us just happened yesterday morning; but it is more than a year ago. And as the spring flowers return, so you have come back to us, and we are very glad to see your bright face in this pleasant welcome assembly.

We have missed you from among us, but by your frequent letters and constant prayers we have been able to follow you wherever you went.

We have missed you, but the time has not been long because we have been busy in study and in work to please our dear mother when she comes back here again.

We have tried to let you know our welcome in word, in music and in song; and in coming days we hope to show you by faithful and diligent study that our welcome to you is sincere.

I am not proficient enough to express all the joy in our hearts because it is impossible to scoop all the waters out of an overflowing fountain; but we are sure that you will understand that our hearts are full of gladness, as you know you can get the taste of a fountain from one drop. So this is but one drop of our welcome to dear Miss Loomis.

From "Japan Daily Mail" for Oct. 9, 1909.

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"At this point Count Okuma was introduced, and received a great ovation.

He said, in brief, that he was glad of this opportunity to express a word of hearty congratulation to those who were assembled to celebrate this semi-centennial of Christian work in Japan. Though not himself a professed Christian, he confessed to have received great influence from that creed, as have so many others throughout Japan. This is a most important anniversary for the country. It represents the work of one whole age in our history, during which most marvelous changes have taken place. He came in contact with, and received great impulses from, some of the missionaries of that early period, particularly from Dr. Verbeck, who was his teacher in English and history and the Bible, and whose great and virtuous influence he can never forget. Though he could do little direct evangelistic work then, all his work was Christian, and in everything he did his Christlike spirit was revealed. The coming of missionaries to Japan was the means of linking this country to the Anglo-Saxon spirit to which the heart of Japan has always responded. The success of Christian work in Japan can be measured by the extent to which it has been able to infuse the Anglo-Saxon and the Christian spirit into the nation. It has been the means of putting into these fifty years an advance equivalent to that of a hundred years. Japan has a history of 2500 years, and 1500 years ago had advanced in civilization and domestic arts, but never took wide views nor entered upon wide work. Only by the coming of the West in its missionary representatives, and by the spread of the Gospel, did the nation enter upon world-wide thoughts and world-wide work. This is a great result of the Christian spirit. To be sure, Japan had her religions, and Buddhism prospered greatly; but this prosperity was largely through political means. Now this creed has been practically rejected by the better classes who, being spiritually thirsty, have nothing to drink.

While extending congratulations upon the advance made thus far, he prayed for still greater effort and advance in the future and such advance as should be manifest in lives of lofty virtue of the Verbeck kind. To teach the Bible was all right, but to act it was better. (*Riron yori okonai.* Japan is well advanced in scientific knowledge, but head and heart are not yet on a level. Profession and conduct ought to go together. Only thus can evangelistic work be counted a success."



# The Sunday School News.

## A LETTER SENT TO THE WORLD'S SIXTH SUNDAY SCHOOL CONVENTION.

To the World's Sixth Sunday School Convention, Washington, May, 1910, Beloved of God, Grace to you and peace from God our Father and the Lord Jesus Christ.

The Fourth Annual Convention of the National Sunday School Association of Japan in session in Tokyo, April 1-4, 1910, sends affectionate greetings as of a child to a dearly loved parent. We have every reason to look upon your Association and its American leaders—Mr. H. J. Heinz, Dr. Geo. W. Bailey, Mr. F. L. Brown, Messrs. Hartshorn and McCrillis, Dr. and Mrs. H. M. Hamill, and others—as our parents and instructors in that work of which Horace Bushnell once said, "I have come to see that Sunday School work is the greatest work in the world. Sometimes I think it is the only work in the world."

It is only three years since Mr. F. L. Brown was with us, seeking to lead us into more enlightened and vigorous prosecution of our great work. In that time your prayerful interest and generous gifts have resulted in the formation of our National Association, now comprising 28 district associations; the adoption of grading as far as practicable; the preparation of new textbooks in the Japanese language and the translation into Japanese of standard English books on the Sunday School; larger schools, better schools, and more of them; better teachers and better teaching; and in the church a growing recognition of its value. We have now nearly 100,000 pupils and teachers in Sunday Schools in Japan. For much of this success we are, under God, indebted to you.

We thank you from the heart for all the past. We would fain say that we are now grown up and able to walk alone, but in the newness of our life and the immensity for our task so few and so weak in the midst of our nation of fifty million people we must still for a time be in part dependent upon sympathy and help from abroad. "A great and effectual door is opened unto us, and there are many adversaries."

This Fourth Annual Convention unanimously and earnestly invites your Association to hold the next World's Convention on this side of the Pacific, in our capital city, Tokyo. At the particular stage of Christian development which we have reached in Japan, we think that a World's Sunday School Convention held in Japan would accomplish more for Christ's Kingdom than if held anywhere else in the world. We sincerely hope that you can come to us for your next Convention.

With the hope that He Who shed His blood for us, He Whose eye is on all lands, Who has business on all continents and in all worlds, may be the Alpha and Omega of your Convention, in His adorable name, most cordially and prayerfully, we subscribe ourselves, for the National Sunday School Association of Japan,

Your fellow-servants,

HIKOMICHI KOZAKI, *President.*

TAKESHI UKAI, *Secretary.*

J. G. DUNLOP, *Committee.*

Tokyo, April 2nd, 1910.

## JAPAN'S COILS AROUND CHINA

Bar 65-25-1910  
PUTNAM WEALE SEES CONTROL  
SURELY APPROACHING.

Finds in the Anglo-Japanese Alliance an Increasing Portent—Suppose China Should Appeal to Germany—An Anglo-American Alliance Broached.

There is nobody who in the last fifteen years has studied the far Eastern situation at closer range than the Englishman who writes under the name of Putnam Weale, and none has had better opportunities to become acquainted with his subject. It was for this reason that Mr. Weale's books on the far East have attracted more than passing attention, and in England, where they were recognized as attacking the policies of the British Government in that part of the world since England rushed pell mell into the alliance with Japan, the publication of each has caused somewhat of a sensation.

Putnam Weale is the pen name of Bertram Lennox Simpson, who has just arrived in New York after his first visit to England in fourteen years. All that time and much of his early life Mr. Simpson spent in China. He learned Chinese as a boy and speaks it as well as he does English. His father was for many years in the Chinese customs service, under Sir Robert Hart, and the son spent six years in the same service. For that reason when he began to write he adopted a nom de plume, for no Englishman who is connected with the public service either directly or through his family feels like jeopardizing the position of those connected with him by saying what he thinks. Mr. Simpson's grandmother was a Miss Putnam of Boston, Mass., and his mother's family name was Weale.

A long study of recent events in the far East convinced him that China was not getting a square deal, and the results of the Anglo-Japanese alliance and the events consequent thereupon filled him with a desire to set before the Western world the facts and conditions as they actually existed in eastern Asia. The last of a series of four books published two years ago, "The Coming Struggle in Eastern Asia," was a factor in opening the mind of England to what her ally had been able to do in that region, secure in the clause in the treaty that kept other nations from interfering. Another book bearing on recent developments is shortly to be published.

"The situation in the Far East has changed very materially since I wrote my last book," said Mr. Weale—to call him by his pen name—at the Knickerbocker last night. "The chances of Japanese domination have increased 100 per cent. in the two years. Roughly, the position is this:

"While the Portsmouth treaty and the Anglo-Japanese alliance secured the situation for an indefinite period the net result really is to leave Japan with an entirely free hand in the Far East. This circumstance is accentuated by China's internal difficulties. Owing to the fact that she cannot raise fresh revenue by indirect taxation, save with the consent of the Powers, which consent is withheld, she finds herself confronted with the tremendous task of reforming her entire system of government without the necessary funds. All the time this is going on, Japan, being now at her front door, is managing steadily to strengthen her hold upon Manchuria, and preparing, some think, for a fresh war.

"The feeling in China" with regard to Japan is one of intense uneasiness. Especially is this the case in Peking, where the Government has pledged itself to introduce parliamentary procedure, and is all the time distracted by these external difficulties. Owing to the fact that England has refused in the immediate past to pay any attention to the Chinese view, there has grown up a great distrust of British diplomacy, and it is feared by many Englishmen that China will ultimately be drawn into the arms of some Power or Powers hostile to England.

"This could only mean Germany or the German group, and the fear is that the situation in the near East may be duplicated not so long hence in the Far East.

"No, the Chinese exclusion laws of the United States are not looked upon as of importance as affecting the relations between China and the United States. It is recognized that they are directed solely against Chinese labor, and the only attention that might be attracted to them would be compelled by agitation which has not yet come. I should say that the Chinese recognize that America is entirely disinterested in its attitude toward China, but they also recognize that the distance that separates the United States from the far East is so immense that Japan holds an advantage.

"Those various schemes for the betterment of the international situation which were suggested by the State Department in Washington were all warmly approved in Peking, and the Chinese and Japanese statesmen were sufficiently astute to recognize that it was impossible for America to force her views unless she had the support of some second Power, as there is no doubt a certain risk attendant upon attempting to do this. It is felt that now hold Manchuria in firm occupation.

"The greatest need in China at present is money, for the payment of the Boxer indemnities of 1901 is draining the country of its wealth and will go on doing so until the year 1940. The total payments, including interest, will amount to over \$1,000,000,000, and it is the opinion of experts that that is an absolutely disgraceful sum for China to be forced to pay. The Signatories of the peace protocol of 1901 secured that no modification of this cast iron scheme should be made, but it is quite evident that the time has come when the consolidation of the Chinese debt and some more equitable scheme should be devised. The one liquid source of revenue in China is to be found in the customs duties, which if they were only moderately increased would at once relieve the situation. The revision of the treaties with all the Powers is necessary, however, before this step can be effected, and until some champion comes forward and insists that some such international conference is necessary nothing will be done.

"The net situation amounts to this, that the very Powers that should wish to see China become strong and independent are deliberately preventing her from becoming so, and thus affording Japan a valuable interval during which she can consolidate her hold upon the outlying portions of the empire. It is believed in well informed quarters that if the present policy of 'drift' continues and the Anglo-Japanese alliance is renewed without any regard to the real situation Japan will demand a complete cession of her half of Manchuria before 1923. It is in that year that the original leasing convention expires, and it is quite certain that Japan will never evacuate the country without fighting unless China becomes immensely stronger than she is at present.

"If Southern Manchuria goes the way of Corea the fate of Peking is sealed, for then Japan will be able to draw rail from the capital and will be able if not to annex the country at least to completely dominate its external and internal policy, which will be about enough.

"The closing down of Japan on China is for all the world suggestive of that



statue of the iron maiden in Nuremberg when he took a man in her arms and with splintered arms slowly squeezed him to death. The Chinese, of course, hate the Japanese because they see their own country going the same way as Korea. Nothing within the lifetimes of the present generation has aroused such intense feeling in China as the annexation of Korea. I discussed this matter very fully in very influential quarters in London and the great masses of England were so silent that people over there are beginning to realize the truth of this.

"The effect of the Anglo-Japanese alliance upon Japan has been to free her from all dread of attack. But for its existence she would never have dared to annex Korea. It not only freed her hands but it was a most immoral treaty because while it solemnly says it guarantees the integrity of two Powers, China and Korea, it guarantees it only against other nations and leaves the signatories free to do as they please in their own case.

"It is a significant fact that in the first alliance treaty of 1902 the integrity of Korea was guaranteed along with that of China. In the second treaty of 1905 the integrity of Korea was dropped out and that of India was substituted. It is quite likely that in a third treaty China will be dropped out and the treaty of alliance will be an insurance frankly warning off other nations and leaving the signatories to do as they please for themselves.

"England has gained absolutely nothing out of the Anglo-Japanese alliance. She rushed into it for no other reason because of the Lansdowne, who had been Viceroy of India, believed in the Russian bogie. That his judgment on such matters was unsound was amply proven by his handling of the War of 1914. The English Government should be recognized as a heaven sent genius in another branch is a manifest absurdity, but people in such matters do not seem to use ordinary common sense. Russia was once hated and England and any petty advantage secured against her was held to be very clever. It is obvious that if England cannot hold India without the help of Japan she has better lose it altogether. If on the other hand she can hold India, as Lord Morley believes, on the basis of a great self-governing dominion, she need not consider Japan.

"The time has arrived when the intimate connection of every part of our British Asiatic policy should be recognized and steps taken to give back the British self-respect, which has been partly lost. The Chinese Tibetan expedition is the best story of world news for 1907 for years past. It has made a great impression on the Indian Government, and even in London in the Indian Office they are prepared to accept the Chinese more seriously. The danger, however, of China's attempting any such policy vis-à-vis Japan is obvious, for such action would fall into the category of 'unprovoked attack,' covered by the Anglo-Japanese alliance, and force itself upon Japan.

"The visit of the German Crown Prince to Peking, which is shortly to occur, is beginning to be looked upon all over China as an event of world wide significance. What will be the outcome of this visit can you say, but the irony of the situation will be plain to every one. If China, which is protected by the two allies, finds it necessary, in order to protect itself against that protection and to seek a protector of her own, what then? Everybody in the Western world realizes what vast care and attention the Japanese are lavishing on this problem. They recognize that this is a period of their history exactly similar to the eighteenth century when England was founded by her own empire, and that if all opportunities are taken advantage of Japan may yet found as vast an empire. But it is quite certain that the spring will see the reopening of diplomatic and other activities. So long as things remain unchanged so long will it be possible for Japan to advance step by step, as has been her policy during the last fifteen years. Her holdings in Manchuria are at last beginning to bring large profit returns, and should it be possible for her to duplicate elsewhere this peculiar system of tenure, her industrial prosperity will be secured, for the preferential treatment which she always accords herself,

in spite of the fiction of the open door, is gradually opening up for her new avenues of wealth.

"Current opinion in the Far East is pessimistic about the security of America in the Philippines. The work which has been done there since 1898 has been excellent, but it is evident that the Pacific is too vast an ocean to be controlled from such distant points as San Francisco or Honolulu, and that it would be child's play for a powerful enemy to occupy the islands, leaving an entrenched city such as Manila merely isolated. That the completion of the Panama Canal will somewhat modify the situation is admitted, but the modification will be far less than is expected. For I have been assured by successive officials in the Far East that it is quite impossible for modern fleets to operate at a range of 3,000 miles from their bases, and the Philippines are no less than 7,000 miles from the American shores.

"The easiest way of securing the situation as much as possible seems to be by acting through China and aiming at the establishing of a proper balance of power between China and Japan. It is obvious that if China is allowed to have a large army and a modest coast defence fleet it will be to her interest to see that old conditions are reestablished, that is to say, that the days of territory grabbing are ended.

"There is no doubt that American diplomatists in China feel keenly the ill success of their recent diplomacy and that they recognize that for their action to be effective America must seek a partner. If England will refuse to have that partner it will be the worst day of her history in the Far East, for that she will be arrayed against a Power whose interests are identical with her own.

"Why there was talk of fortifying the Panama Canal the Japanese especially delegated certain members of the Government to study the question and see how Japan might be affected—as it was any of Japan's business!

"Japan will never attempt anything against the United States unless she is prepared in every particular. The Japanese have very little of real animosity for the United States. But they resent any Western Power assuming a protective role in Eastern Asia. That she actually covets the Philippines is doubtful. Her first aim is to establish her leadership in China. She knows if she can do this the game is won and everything else is a matter of mere detail.

"The Chinese army is now about 180,000 strong. It is well equipped, but it cannot be effectively used until the arsenals are better established than at present. Railways are built, but the education has not advanced. The Japanese have always had respect for the fighting qualities of the Chinese, and though China ignominiously failed in the war with Japan fifteen years ago, there were some desperate though little known struggles in which sooner than surrender isolated companies died where they stood. The Japanese know very well that if a good field army is established Chinese soldiers will be able to stand up bravely against the Russians proved, for the Chinese, in common with other Asiatic peoples, have a strong touch of fanaticism and when they determine to die can die just as easily as the Japanese.

"This is a period when novel forces are gathering strength. The immense growth of newspapers throughout Asia has made all thinking men able to read and ponder over what is going on, and what occurs in the Far East is discussed as eagerly in the bazaars of India and the political clubs of Cairo as it is in London. No longer is it possible to treat one portion of the globe as an isolated corner. Men now learn as easily what is going on in some half hidden Chinese town as they do the great capitals of Europe. What Japan says to-day India and Egypt hear of at once, and they attempt to square it with their own particular situations. In a few years it will be too late to guide the political development that spread so rapidly around the world. In spite of all talk of arbitrating vital differences men retain their old ideas about settling disputes, and they will continue to work out their political problems that come to them in the old ways."

## CORRESPONDENCE.

*John Cyril Chamberlain*  
UNITARIANISM IN JAPAN.

62-7-15-10  
TO THE EDITOR OF THE "CHRONICLE."

Sir,—Among the surprising bits of experience I have had since my return to Japan, the most unlooked for, and, in view of facts, the least justified, has come from a recent editorial in the *Chronicle* on "Endowment and the Progress of Thought." There, a condemnatory judgement was passed upon "Boston Unitarianism" and me, as its agent, in our relation to "Japanese Unitarianism"; the only apparent justification for the judgement being an article published in a Tokyo magazine. That statement is grossly *ex parte*, and in the main is mistaken in its matter and false in its emphasis.

The most important, in fact the decisive, reasons for my present return to Japan I need not bring forward here, as they are of no concern now to the public; but I am free to say that differences concerning theological teaching or about religious faith were not among them. The Unitarian does not obtrude his own thought of God into the faith of any other man or interfere in the practice of another man's religious beliefs, nor does he withhold his sympathy and co-operation from any religious believer whose aims evidently lie within the practice of what is generally recognised as ethically right, true, beautiful or good. I must therefore make a sweeping denial of the premises and conclusions of the *Chronicle's* editorial, and decline to accept its judgements.

The universal theoretic and operative principles of representative Unitarianism are:—First, the right of every human being to perfect freedom of thought on every relationship of his life, and the duty of practical obedience to that right, limited only by the exercise of the same duty to his fellow-beings. This principle claims as a human being's personal guide in all his personal relations.

Then, as a Unitarian, I must carry this right and duty into the main of religion, and there holds that the human reason is the ultimate authority for whatever he may accept as truth. As a Unitarian his concern is religion and what is involved in religion. As a Unitarian, consequently religion has drawn about him certain boundaries, within which his freedom must move. The Unitarian, therefore, always has, in some form, a positive faith in the mysterious Source of himself and of all else that is, and a sense of duty to this Being and all else that is. In some meaning of the words, therefore, a Unitarian as such is necessarily a believer in God and in Duty. He does not deny to any fellow-being the right to refuse for himself religious faith of any kind, but that refusal he says is not a part of the free-thinking characteristic of a man as a Unitarian. The free thought of Unitarianism is freedom of thinking within religion.

Yet further, historical Unitarianism also most of present day accepts the law of "Love to Man" as the essence of Jesus Christ, and as the summation of human privilege, &c. Characterised by acceptance of this law, the Unitarian is a professed Christian. But his discipleship to Jesus Christ does not prevent the Unitarian from holding cordial fellowship with all sincere believers in religion whether or not they bear the name Christian. The very "Boston Unitarianism," at which your



editorial writer directs his ungracious blame, stands to-day, accepting the twofold Christian law as its fundamental article of faith, and at the same time avowing "to its working fellowship any one who, while differing from it in heller or yet in sympathy with its spirit and its practical aims."

Your writer evidently does not know of these facts. Consequently, he is wrong in his assertion that "Boston Unitarianism" has used its money "to control theological teaching in Tokyo." Nor has there been any baptizing, in your sense of the words, of a Unitarian Church to take the place of an "Association." Also, there was never a time when greater "liberty was allowed to the Japanese" to think and teach as they pleased "in the domain of religion than now. Besides, the offering or the non-offering of prayer is not now, and never was, a condition of Unitarian fellowship, though most Unitarians do believe in prayer, as thanksgiving, praise, and adoration at least, and gladly offer it and are benefited by it. And it is true that at one time the Unitarian Association or Church might, "without doing violence to conscientious convictions, be joined by Buddhists, Confucianists, Agnostics or mere scholars—by men of culture irrespective of creed or philosophical belief." And this fact is true to-day. Of course, Unitarianism is a form of religion, and its constituency is religious. Here lies a limitation. But all human associations are under some form of limitation. Even a free-thought society is limited by the bounds of perfect freedom. A society of philosophers cannot allow its name and time to be taken up with the study of breeding horses or growing strawberries. "Like unto like" is a reasonable law. The principle of free-thought is of universal application, but has specified forms. In Unitarianism free-thought is specific for the donee of religion. So then, it is not true theoretic. MacCauley has arrived in Japan (and people of the Unitarian body and conversant with the Unitarian church with its brother in Japan). And all this being said, and as I am prepared to pay for it. And I say further, because I know, that "the whole question" involved in the late "commotion among the learned men who belong to the Unitarian body" does not turn on whether "Japanese Unitarianism shall be exclusively Christian or not."

It is not necessary to make public what the whole question does turn on. This is true, however, beyond doubt, that theological or religious differences were not the turning point, and that "the affair does not furnish another striking example of the way in which money is used to hinder the progress of thought." And your writer is just as far from having obtained the facts when he regards "Mr. MacCauley's action as an unwarranted interference with the development, on natural lines, of a movement with which all highly cultured men, who are free to think as they please, have strong sympathy."

I need but to mention a translation of the foundation of a temple, the substitution of the Tokyo Unitarian Association to emphasize what I have said.

"1. We need the guidance of our spiritual and rational powers that are innate in man.

"2. In the spirit of Jesus Christ we seek to believe in the Fatherhood of God and the Brotherhood of Man, and thereby to maintain the peace of the world and to promote human happiness.

"3. Towards other religions we

cherish a spirit of sympathetic fellowship, recognising that the truth is in them all."

The action that led to the recent reaffirmation of these principles in Tokyo was taken voluntarily by Japanese Unitarians. My return to this country was the result of requests made by Japanese Unitarians for reasons that primarily were neither theological nor religious. You may be sure, then, that Boston Unitarianism has suffered no offence because of any "breadth" that the Japanese Unitarianism has had. The Boston Unitarianism that your editorial holds up for censure, is in no way blameworthy for religious narrowness. On the contrary, it welcomes to-day to its fellowship all sincere religious believers and does this because of its Christian faith; it supports interdenominational religious conferences without regard to creeds or rituals; it contributes to such non-Christian but theistic societies as the Hindu Brahmo-Somaj; and during the coming summer it will be the chief support of a "World Conference of Religious Liberals" in Berlin, Germany, at which speakers will appear from the most distant parts of the world, all drawn together by a common desire for mutual helpfulness in seeking to realise their religious aspirations and to hasten the day of peace on earth and good will to all mankind.—Very truly yours,

CLAY MACCAULEY.

[We should be sorry to think that any word in the article referred to should be regarded as a personal reflection on Mr. MacCauley. This was wholly foreign to the purpose and intent of the article, which was to show that the power of the purse which was so evident in checking progress of thought in other denominations had apparently invaded Unitarianism. Surely the statements in a reputable magazine, made by a well-known Japanese Unitarian, may fairly be regarded as affording justification for the opinion arrived at. So far as we can gather from Mr. MacCauley's reply, he does not deny that Boston Unitarianism is affording assistance to Japanese Unitarianism on certain conditions as to the maintenance of forms and ceremonies. From Mr. MacCauley's description, Boston Unitarianism would seem to be a very liberal body indeed. It was not always so. One has only to recall the treatment of the unorthodox Theodore Parker by his orthodox Unitarian brethren of Boston, when a few months before his death they refused to join in a prayer for his restoration to health and work, to realise that bigotry may be present in unorthodox as well as orthodox communions. But we are quite sure that such a spirit is absent from Mr. MacCauley's composition, and we of course accept his explanation that the reasons demanding his return to Japan were primarily neither theological nor religious.—Ed.]

TO THE EDITOR OF THE "CHRONICLE."

SIR.—An English friend of mine draws my attention to the leading article of your influential paper of the 25th March, dealing with the action of Mr. Clay MacCauley towards me and my fellow-thinkers of the Japan Unitarian Association, which Mr. MacCauley started in co-operation with Mr. Arthur Knapp twenty years since. Mr. MacCauley is literally responsible for the Unitarian movement of twenty years' standing. Twenty years have elapsed since its foundation,—and destroyed in a few months by the very man who founded it!

The very complicated reasons for the sad event are, in fact, utterly beyond the comprehension of outsiders.

I am very sorry for the great cause and for the Innocent American benefactors.

The decomposition of the Unitarian movement, as it has been, is due to two entirely different factors, dogmatic and practical. The nature of the latter is still unknown to the majority of the public, foreign and native. For all this, however, I am preparing a lengthy address which will some time be brought to publication, when I shall see you have a copy sent to you. The alpha and omega of the so-called "Unitarian Trouble" will then be disclosed to the full.

Yours very sincerely,

T. HIROL.

TOKYO: Mar. 29, 1910.

### THE UNITARIAN CREED.

TO THE EDITOR OF THE "CHRONICLE."

SIR,—All who know Dr. MacCauley must respect him as an upright, sincere

large-hearted, and charitable man. No one again, would question that to a man like Dr. MacCauley his religion was a reality, and, for this reason, we should listen with great respect and to our own profit to any statement he might put forward of the beliefs and principles which have served for his guidance in life. It is, however, when he comes to put forth what are the tenets and principles that give cohesion to the so-called Unitarian body of which he claims to be a member that he must appear to the greater number of us to signally fail. No one, I think, could read the long letter he contributes to your columns on March 31st without a sense of how vague, loose, indefinite, and intangible the Unitarian faith is which he endeavours to expound.

We are told, for example, that a Unitarian holds that the human reason is the ultimate authority for whatever, he may accept as truth. Does human reason here mean "the reason of each individual" or "human reason collectively"? What may commend itself to every individual's reason or judgement is a very perilous ultimate authority. If, on the other hand, we are intended to understand "collective human reason," where are we to find its authoritative pronouncements? But perhaps "reason" is used in antithesis to "faith"—"reason," that is content to ally itself with "morality," and with our duty to our fellow-men, as against "faith," which concerns itself with spiritual mysteries and our duty to God, that is, with "religion." But no; Dr. MacCauley assures us that a Unitarian always has in some form a positive faith in the mysterious Source of himself and of all else that is, and a sense of duty to this Being and all else that is, and that, in some meaning of the words, therefore, a Unitarian as such is necessarily a believer in God and in Duty. But if "human reason" is the ultimate authority, our attention is attracted to the first of the three principles which are cited as being to-day, the foundation of the Constitution of the Tokyo Unitarian Church. Its translation reads as follows: *We desire to develop our religious faith under the guidance of the spiritual and rational powers that are innate in man.* Here is a claim, we notice, for the Innateness of spiritual powers which are given priority to the "reasoning powers." Again, Dr. MacCauley speaks of the Unitarian's discipleship to Jesus Christ, and the statement of the second of the above three principles (ought they not rather to be termed "aspirations?") opens thus: *In the spirit of Jesus Christ we seek to believe in the Fatherhood of God, etc.* How far then may Jesus Christ be regarded, in virtue of being the perfect man, as most perfectly voicing "human reason"? But who is this Jesus Christ whose discipleship the Unitarians



Y. Yokohama, March 7th, 1910.

**A RED LETTER DAY IN MISSIONS IN JAPAN.**

[WRITTEN AT REQUEST OF REV. J. M. FERRIS, D.D. Published in *Christia. Intelligencer*, Mar. 28th, 1908.]

The tenth day of March may be said to be a red-letter day in Madaru or Protestant Missions in Japan, for it was on this day, 84 years ago, viz., in the year 1827, that the first Protestant Church of Christ was organized in that land. This took place in the foreign Settlement No. 187, Yokohama, and in the little stone school or lecture-room now attached to the substantial church building that marks the spot, near the Hatoba, of Commodore Perry's making his treaty with Japan. The organization of the Church took place in a school-room, and was constituted of nine young men, all pupils in the school, and baptized that day—a Sabbath afternoon—with two elderly men previously baptized, the one at Nagasaki by the Rev. Mr. Esor, of the English Church Missionary Society, and the other by the Rev. David Thompson, of the American Presbyterian Mission, Tokyo. The latter believer was chosen elder, and the former deacon. In all parts of Japan there were probably nearly as many other believers, the result of ten years' labour, but they could not be consulted or gathered together.

The 10th of March has also been signalized by the translation of two saints of the Lord—Rev. Dr. Verbeek in Japan, and Geo. Muller, of England, who on the same day entered into glory.

The organization of the Church was the outgrowth of a year or more of religious instruction in a private school for English. The usual school instruction was given in spelling, Noah Webster's Spelling Book being used; in reading, Saunders' Series of Readers; in history, Parley's Universal History. These were the chief pursuits several hours each day. Religious instruction was confined to reading and exposition of a chapter of the Old or New Testament, and the recognition of dependence upon the source of all wisdom in a short prayer offered at opening of the school and for a blessing on the reading of the Scriptures.

The pupils were about twenty in number, and were probably nearly all of the Shizoku or Samurai class, i.e., retainers of the Daimio or feudal prince, under the Shogun of the Tokugawa clan. These young men were probably among the more ambitious youths of rival clans, and from the most distant parts of the country. Not unlike the Jews gathered from distant parts at Jerusalem at the Feast of Weeks, in preparation for the descent

class nothing. Yet, what do we see? Peace, plenty, apparent content, and a country more perfectly and carefully cultivated and kept, with more ornamental timber everywhere than can be matched even in England. The laws, so far as we know, are Draconian in their severity and administered unflinchingly by the very simple and most direct process, without the aid of lawyers. . . . On the other hand, the material prosperity of a population estimated at 30 millions has made a Garden of Eden of this volcanic soil and has grown in wealth by unaided native industry shut out from all intercourse with the rest of the world."

"And Dr. Simmons said:—  
"In old Japan society was a law to itself. Its civil rules went out and up

from the people, instead of down and upon them. Custom matured by centuries of growth, and experience took the place of laws (except in the case of arbitrary laws), and a system of arbitration took the place of Courts, Judges, and lawyers. The rural communities were highly organized, and within certain broad limits were independent and democratic in the conduct and administration of their municipal affairs. The government of these was social rather than political, and headmen advisers, not rulers; arbitrators, not judges."

"Such were the social and economic conditions in old Japan in which the *Bushido* had prospered. Compare these with the social and economic conditions of to-day in Japan. The directors of our big corporations have already learned to enter the 'lobby' of the House of the Diet for the purpose of inducing its members to obtain for them a rebate or subsidy. However honestly and enthusiastically the orthodox moralists glorify the *Bushido*, it is hardly possible that its moral ideals will satisfy the mind of our younger generation."

(Reprinted from the "Japan Gazette," Yokohama, March 9th, 1910.)

**CORRESPONDENCE.**

Correspondents have free access to these columns but do not necessarily claim identity with their sentiments and opinion on the matters treated.

**THE FIRST PROTESTANT CHURCH IN JAPAN.**

[TO THE EDITOR OF THE "JAPAN GAZETTE."]

DEAR SIR,—Four years ago, while on furlough in the United States, I was asked to furnish an account of the organization of the first Protestant Christian Church in Japan. As this took place the 10th of March, 1827, or thirty-eight years ago the 10th inst., and the date 10th of March has since become a Memorial Day of Japanese success in the late war with Russia, I feel it may not be unacceptable to many of your readers if the account then furnished be reproduced, and to all may show that "Peace hath her victories no less renowned than war," and that the coming of the Kingdom of God among men, though not coming with observation, cometh none the less certainly and triumphantly.

Sincerely Yours,

accept? Is he the mighty teacher who appeared in Judea and who by the instigation of the Jews was crucified because he would head no movement for the delivery of their nation from the yoke of Rome? Or, are the Unitarians disciples of the Risen and Ascended Christ who said, "I ascend unto my Father and your Father" and "Whatsoever ye shall ask the Father in my name, he will give it you"? But it is to be noted that while Dr. MacCauley assures us that most Unitarians do believe in prayer, he also states that the offering or non-offering of prayer is not now, and never was, a condition of Unitarian fellowship.

Finally, I would draw attention to the last of the three principles, which enunciates that, Towards our religious we cherish a spirit of sympathetic fellowship, recognising that the truth is in them all.

I could heartily desire instead of concerning themselves in the fragments of truth scattered here and there in all religious systems and all honest seekings after God, that Dr. MacCauley and his Unitarian associates would give earnest heed to one who spoke thus, as an apostle

of the Risen Christ, and on behalf of the One Church which is His Body: "That which we have seen and heard declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the Father and his Son Jesus Christ." No higher appeal, no more reasonable appeal than this can be made to the human reason.

L. B. CHOLMONDELEY.

Tokyo: April 1, 1910.

**THE SPIRIT OF JAPAN.**

SOME INTERESTING REMARKS BY A JAPANESE.

Recently the Military Correspondent of the *Times* has been making some enthusiastic remarks on *Bushido*, these being suggested by a new publication brought out in Japan, in Japanese and English, entitled *Yamato damashii*, the real object of which is an encouragement of the military spirit. Some correspondence of the usual adulatory character has taken place, in which the Imperial Rescript on Education has again been much to the fore. It is interesting, therefore, to read the following remarks by a Japanese, signed G. E. Ueyehara, which are published by the *Times* in its correspondence columns. It will be observed, however, that the writer looks only at the bright side of the old régime:—

"SIR,—I have read with great interest one of your leading articles of to-day, entitled "Japanese Moral Ideals."

"However striking and interesting the influence of the *Bushido*—a rudimentary and unsystematised moral code of the mediæval age—in Japan may seem to the Western people to-day, it will not satisfy the Western mind, as expressed by the writer of the article. Nay, more; however strongly and sincerely Admiral Togo, General Nogi, and the orthodox moralists of our country desire to impart this moral teaching to our future generation, the realisation of their hopes is very doubtful.

"It seems that all those who emphasize the influence of the *Bushido* overlook the social and economic conditions of old Japan, in which this ethical teaching had flourished.

"In 1863 Sir Rutherford Alcock wrote:—

"Here in outward form we have feudalism . . . in which the feudal lord is everything and the lower and labouring



Spirit on the Day of Pentecost. No  
them were Christians, nor had they  
of Christianity except to disapprove  
it. Two had come, one from the far  
south and one from the farthest  
north, expressly, it now transpires, to  
learn its secrets, the more successfully to  
oppose it. One of these was a descendant of  
a most zealous exterminator of the early  
Roman Catholic Christians of the sixteenth  
century. Doubtless many more with less  
nobility of character were in the Church, and  
may have even crept into the Church, as  
some later were known to do, sent by the  
Buddhist priests for that purpose; but happily  
for the peace of mind and comfort of the  
teacher he had no suspicions thereof. The  
teaching was gratuitous, and the only school  
of the kind then in Japan. No restrictions  
nor obligations were felt or imposed.

The Week of Prayer, observed by the few  
missionary families and Christian residents or  
seamen, from the beginning of missions in  
Japan in 1850, was observed as usual at the  
beginning of 1872 by the foreign Evangelical  
Christians. The teacher in the school  
acquainted the pupils of its nature, and wrote  
the topics each day on the blackboard and  
explained the same. He may have called  
upon his teacher in Japanese, a Christian,  
to pray in regard to the designated sub-  
jects, but has no remembrance of so doing.  
A month or so later, at the beginning  
of the Chinese New Year, then followed  
also in Japan, and now called *Kyu Ruki*,  
or Old Style, one of the pupils who had once  
before shown his interest in the work of the  
missionary, came to me and asked the use of

the schoolroom for an hour at noon. I asked  
why, or for what purpose. He said for  
Japanese Week of Prayer; the foreigners had  
had a Week of Prayer for the world, and the  
Japanese felt they ought to have a Week of  
Prayer for Japan. On permission being  
gladly given, he asked would I not meet with  
them. I replied I would most gladly. At  
the first meeting in the schoolroom I wrote  
on the blackboard the one object of the  
meeting, though I cannot tell how I came  
to select it, *Is. 62.15*, "Until the Spirit  
be poured upon us from on high." I led  
in prayer, was doubtless followed by my  
teacher, *Mr. Ogawa*, though I do not recall  
the fact, but was melted down by several  
prayers from pupils, offered by whom I could  
not tell, and so fervent, and so unusual, and  
so unexpected, that it almost prostrated me.  
This state of things continuing and increasing  
from day to day, and not for a week only, but  
for three months, was of such a character that  
it probably led to the expression being at-  
tributed to some sea captain I had used viz.,

"That it almost took the heart out of  
me!" It did so affect my nerves that on the  
opportune return of the Rev. David Thomp-  
son from his farough home he assumed care  
of the Church for a season.

What I had often wished to see in America  
—a revival—was thus unexpectedly vouch-  
safed unto me in Japan. "The windows of  
heaven had been opened, and a blessing  
poured out upon us," over that little school-  
room, "that we had not place to receive."  
And again and again have these windows  
been opened in successive Weeks of Prayer,  
especially in the sixteenth year of Meiji, 1884,  
when a revival began there that extended to  
all parts of Japan. This was under the pa-  
torate and acceptable ministry of the very  
spiritually minded Rev. Akira Inagaki.

If possible, that first and affecting manifesta-  
tion of God's readiness and faithfulness to hear  
prayer (*Jer. 33:8*) was exceeded in the Daily  
Prayer Meeting held in the same place from  
Feb. 1st, 1904, the beginning of the Russo-  
Japanese war, till the conclusion of peace in  
September, 1905, when, in answer to a band  
of but five or six, often two or three, faithful  
petitioners the Japanese never lost a ship or  
battle in conflict—their hands being upheld  
by the arms of the mighty God of Jacob.  
Again a text, *Is. 62.10*, was the sole warrant  
for prayer for "the success of the Japanese  
arms in securing an assured peace for the  
Orient." And this equally in the conference  
at Portsmouth, as in conflict at Port Arthur,  
in Manchuria, and the Straits of Tsushima.  
To God be all the glory! (*Ps. 85 and 66.20*)  
Tensby, March 10th, 1906.

JAS. H. BALLAGE.

Teuzoku Bukkyo for Jan. 5 has an article on the troubles at the Unitarian Mission. The article is sympathetic and just. It points out that the Mission was founded and is still being supported by American contributions. It is therefore only right and proper that the teaching at the Hall should be in accordance with the wishes of the subscribers in America, it being obviously unfair to use money given for teaching one set of doctrines for the purpose of teaching another radically different set of opinions.

The Buddhist paper then proceeds to call attention to the radical difference that exists between the Unitarianism of Japan and that of America. American Unitarianism starts, at least, from a Christian basis. It believes in a God, it recognizes the high claims of Jesus as a human teacher of things divine, and it is distinctly religious in its tone. Japanese Unitarianism, on the other hand, starts from a Confucianist or Buddhist basis, without any personal or distinct conception of God as a Father. It has no special reverence for Jesus of Nazareth, whose claims it esteems no higher than those of Confucius or many of the great philosophical teachers of Japan itself. It scoffs at the idea of prayer, and its religious meetings are merely free lecture assemblies at which anything may be discussed. There can be no real union between two such contradictory sets of opinions. The Buddhist organ therefore anticipates a split in the Unitarian camp. American Unitarianism and Japanese Unitarianism will, it opines, go each its own way in the future. It must be a great trouble for Dr. McCanley to see this danger threatening the work on which he has bestowed so much of trouble and labour.

From "The Japan Weekly Mail" Jan. 15, 1910.

## JAPAN LOOKS TO US AS HER TRADE ALLY

Despite Causes for Friction, She  
Sees Her Best Friend in  
the United States.

### NEW TARIFF A COMING PERIL

Raises Cost of Living 33 Per Cent.,  
and Will Test the Loyalty of the  
Masses—Railroad Plans.

Jan 26, 11

Special to The New York Times.  
TOKIO, Japan, June 2.—Wide indeed has been the growth of industrial activity in this kingdom, and wider still will be that growth if the plans of the elder statesmen and Government officials are carried out. Japan means to be great, and will spare no expense in money, men, and comfort to attain her aim.

While she feels that the United States has not always played the part of the friend to her development schemes, she looks to that country as the only one that will lend countenance to her plans. She still feels that she was defrauded of her rightful share of the gains from her war with Russia by the treaty of Portsmouth, is still hurt by the attitude of the Western States of the Union in refusing her citizens school rights, and that the Four Power loan was an effort on the part of the Washington Government to weaken her hold on Manchuria. But despite all

this irritation the general feeling, except in some quarters, is that America is not only Japan's best customer, but the nation's best friend and possible ally.

Hence it is with something in the nature of glee that the elder statesmen have called the attention of the American correspondent here to the record made by Japan the last year, and have laughed at the reports coming from the United States that this country is now busily engaged in preparing for war with America. They point to the amount of American capital at present invested in Nippon enterprises and to the prospect that last sum will be largely increased within the next year or two.

In the showing that the railroads of the country in 1910 made gross receipts exceeding 90,000,000 yen (say \$45,000,000) and net profits of more than 12,000,000 yen (\$6,000,000) they see ample proof that the relations of the two countries will not be severed. In addition, they declare that the money for extending the railroads to some extent, at least, will come from the banks of the United States. The plans for these extensions are nationwide in their scope, and will require several years to carry out to their fullness. The committee in charge of the plans estimates their cost at about 205,467,308 yen. (\$147,733,684.) The plans provide for widening, repairs, and for new broad-gauge lines.

Prince Saikuro, the Prime Minister, asserts that the rapid increase in the country's business demands an entire readjustment of the nation's railroads and steamship lines and that with that readjustment will undoubtedly come a readjustment of the attitude of the people toward the West.

Inasmuch as commerce between two countries always climbs higher than either of them, the increased trade with the United States—in electrical supplies, for example—has a bearing on the general question of the relations of the two countries. Within the last three months American manufacturers of electrical supplies have beaten their European rivals for several large orders. German firms who were bidding for the contracts vainly cut prices in an effort to appear victorious. America apparently had. This condition and the steady increase in the purchases of American cotton, rice, sugar, and fuel oil all point to business international friendship.

#### New Tariff a Peril.

But there is another side to the situation here that is attracting more or less

attention from observers, and, whether justly or not, is causing some alarm to Americans living in Japan.

With all her prosperity, Japan faces a serious financial climax within a couple of years. The new tariff, which will go into effect July 1, will increase the already high cost of living in the islands enormously, say 33 per cent, possibly more. The wage of the average laborer is only a little more than twelve cents a day, and even the most skilled labor does not receive more than two yen (\$1) a day.

The increase in the cost of living incident to the new tariff will test, as no war could, the patriotism of the Japanese. This is already recognized by the leaders, and plans are being laid by the aid of mass meetings and the Government papers to stimulate the patriotism of the people to carry the nation over the dark days to come. It is no reflection on the Japanese to say that the masses seem to be lacking in moral fibre. That comes only after generations of trainings, which the Japanese have not had, and its lack may mean that under the stress coming the nation will slide backward. In a Western race it would mean that certainly. It remains to be seen whether the devotion to Emperor and country, which has always been one of the chief characteristics of the Nipponese, will serve to pull the nation through the crisis of hard times.

The joy shown at the growth of the country's commerce and advance in civilization is dampened by fears regarding the outcome of this increase in tariff duties. Many in high places do not hesitate to assert that it will mean the death of Japan's ambitions. Count Okuma, elder statesman and former Prime Minister, is among the foremost to realize that the folly of raising the tariff is stupendous. He declares that the "people will not tolerate this imposition." With the heavy taxes now levied and the low wage average, the margin left for living is small—rightfully small—so small, that it is doubtful whether the nation can endure a larger levy.

Count Okuma asserts that "with the prospect of the increase in the cost of living, the new operation of the new tariff, and with the ever lessening value of the yen and the pressure on the nation for new and better armaments, the outlook for our nation is gloomy, and I almost dread looking ahead."

His reference to the pressure for heavier armaments is significant, in view of the recent denials of reports circulated by



annual government packets. The Government has issued orders for the resumption of work at the arsenals on the manufacture of a recently discovered explosive said to have been invented at the Bureau of Explosives of the Japanese Army, and to be far ahead of any now in use by other countries.

It is a mixed situation, and all we can do is to sit, watch events, and hope for the best when, if it ever does, the desire so long predicted by the jingoes of both nations comes to fruition," said a member of the American club on the other day.

## JAPAN'S CHANGING TRADE RELATIONS

Is Importing Wheat and Will Need Lumber and Paper

*Miss Jones* Jan 25<sup>th</sup> 11  
WOULD KEEP LABOR CHEAP

Is Now Discouraging Emigration of Coolie Classes from Japanese Territory as Part of Commercial Policy.

Mr. C. Yata, Japanese Consul at Vancouver, has written a statement in reply to speeches made in the House of Commons against proposals looking to the promotion of trade between Canada and Japan, that contains some information about the changing economic conditions in Japan, and her commercial readjustments, and is of importance, considering that Japanese Government representatives do not ordinarily make public statements without ample authority. His statement was addressed to The Monetary Times of Canada and published last week.

In speaking of the possibilities of a lucrative export business from Canada to Japan, Mr. Yata mentions particularly shipments of Canadian wheat to supply the growing demand of Japanese for bread instead of rice. He says:

### Bread Displacing Rice in Japan.

"Japan, having a population of over fifty millions, is now gradually changing from a rice-fed to a bread-fed nation. The home production of wheat is limited, being only 20,000,000 bushels a year, which cannot satisfy even the present demand, and so it is necessary to import wheat and flour from the United States and other countries to the value of many million dollars annually. Japanese Government statistics show that Japan imported from the United States alone for three recent years as follows: 1907, \$477,000 yen; 1908, 4,767,800 yen; 1909, 3,011,000 yen.

"The decrease of the import in the above last two years, compared with the year 1907, was due to the high price of wheat resulting from poor crops throughout the world and the low price of rice in Japan owing to the heavy crop thereof. As for the import since last Fall, I am in receipt of recent information that the amount of import from Pacific ports of the United States (principally from Portland) is unprecedentedly large, being at least \$4,000,000. Under present conditions in Japan the demand for wheat and flour is already large. As the present price of wheat cannot be increased, in event of one-tenth of the present population of Japan becoming bread-eating people, one can realize how enormous the increased demand will be in Japan.

"In this respect Canada is in a favorable situation, because in view of the fact that at present, while only 5 per cent. of arable land in the wheat belt of the Prairie provinces is cultivated, Canada occupies the sixth or seventh position among wheat-producing countries in the

world. It should be very easy for Canada to increase her annual production of 12,000,000 bushels of wheat by six or seven fold, and stand foremost in the world in the next score of years.

Now that it is recognized by all that Canadian wheat is of better quality than the American, I cannot see why Canada stays far behind the United States in exports of wheat to Japan. Mr. Burrell seems to attribute this to the heavy duty imposed by Japan upon Canadian produce. This is entirely untrue. The Japanese tariff treats the imported articles of all the countries without any discrimination. The duty on imported flour and grains is as follows:

Wheat—	Y0.37 per 100 kin, viz. \$0.214 per 100 pounds.
Flour—	Y1.45 per 100 kin, viz. \$0.554 per 100 pounds.
Barley—	Y0.45 per 100 kin, viz. \$0.169 per 100 pounds.
Rice—	Y0.47 per 100 kin, viz. \$0.176 per 100 pounds.
Other grains,	15 per cent. ad valorem."

### Japanese Newspapers and Magazines

He sees also a big trade in paper, pulp, and lumber. "There is no doubt," he says, "that printing paper and pulp of Canada will one day make very profitable merchandise for export to Japan also. Japan is publishing at present more than 2,000 dailies and magazines and consuming many hundred tons of paper daily. The home manufacture being unable to meet this enormous demand, Japan has to import from Germany, Sweden, Norway, and other countries annually to the value of many million dollars; and this import is increasing year by year.

"In Japan the forest resources are rapidly falling, and I can see no reason why Canadian paper, pulp, and lumber cannot exploit the Japanese market."

### Shipping on the Pacific.

Mr. Yata says that there is a large future for a Canadian merchant marine upon the Pacific, in spite of assertions that Japan's low-cost transpacific lines have driven other shipping from the sea.

He says: "Regarding the building up a merchant marine of Canada on the Pacific I regret also to be unable to agree with Mr. Burrell. He stated that the Hill bill, which Japanese trade and he could not see much hope of succeeding where Hill failed. Far from it, Mr. Hill's railroad has the closest relation with our N. Y. K. Company. They have common interest, and in spite of losing a large percentage of the passenger traffic since the aid restriction of its emigrants to this side of the Pacific, both companies are enjoying a fair share of profits, and the trade between Japan and the United States is increasing year by year. It is true that Mr. Hill lost one of his sister ships, the *Yokohama*, by accident, but from any point of view it cannot be said that he failed in his endeavor to catch the Japanese trade.

"The people to what purpose was it that the ask of Canada gave such generous assistance to her railways to the Pacific and to the railways to the Orient and that these railway companies have extended and are extending into the Orient and other parts of the Pacific shore, and that the only purpose which Sir John A. Macdonald had in his day and Sir Wilfrid Laurier has at present was to trade with the Pacific states of Canada and make Canada a factor of commercial importance in the British Empire. Their splendid enterprise and imagination have seen the enormous opportunities in distant lands of promoting and developing a great trade for Canada.

"The three Empress liners and the Montague now running between Vancouver and the Orient are experiencing every voyage more than full cargo and passengers. In view of the enormous traffic which the present lines cannot handle, the Canadian Pacific Railway is now contemplating the displacement of the 6,000-ton ships with the most up-to-date 12,000-ton steamers in the sea. It is a well-established fact that Great Britain is world-renowned as a naval and marine nation, and that she is going up a merchant marine. The success of the Canadian Pacific Railway's shipping on the Pacific is not only the Canadian Pacific Railway that is keenly alive to the opportunity of the Pacific becoming a great fleet to develop traffic for its railway, and the Canadian Northern is to enter the field.

### Japan Restricting Emigration.

Mr. Yata would have Canadians believe there is no ground for any fear of an in-

vasion by cheap Japanese labor, for the reason that Japan needs this cheap labor at home, so that she may compete with cheap goods in the world's markets. He says of this: "Japan has found that it is not profitable for her own industry to drive her labor abroad. The strongest weapon that Japan possesses in her commerce and industry is her cheap labor. Driving out this cheap labor, Japan loses her only weapon, and then how can she compete with the senior Occidental nations in commerce and industry? History teaches us that the departure of the artisans of Flanders weakened Holland, Germany, which has sent most emigrants of her own to the United States and South America, is now awake to the fact that to send emigrants to other nations to weaken the home country, and is now adopting restriction of emigration."

## OKUMA TELLS WHERE AND WHY JAPAN FAILS

Says Existing Educational System Fosters Narrow Patriotism Only

### THE EMIGRATION PROBLEM

Lack of Power to Assimilate Western Civilization at Root Of the Trouble

*Chen* 1912  
Count Okuma writes in the Shin Nihon, says the Japan Advertiser of March 13, as follows:—The Tokugawa government was established at Yedo about three hundred years ago. Statistics of that period are not reliable, but the population of Japan is supposed to have been about 20,000,000. After two hundred and fifty years came the Restoration, at which time the estimated population was 30,000,000, the increase for two and a half centuries being no more than 10,000,000. Only forty years have elapsed since the Restoration but the increase has been 23,000,000.

Modern civilization has brought about conditions that account for the increase. The first to be mentioned is the prohibition by law of the practice of abortion. The second might be attributed to the introduction of vaccination. Again the people have a better knowledge of the laws of sanitation, and the doctors, having a better knowledge of medical science, are able to save life by effecting cures.

During this period there has been little increase in the area of land under cultivation but by improved methods there has been a great increase in production. This increase, however, has not been sufficient to satisfy the demands for the increasing population. Even in years of bountiful harvest rice, wheat, flour and beans must be imported.

When the Germans have been confronted by this problem they have freely emigrated to other countries and found means of support. Will it be possible for the Japanese to do the same? At present we find the Japanese strictly prohibited from entering the United States, Canada, Australia, New Zealand, and South Africa. Again, Germany is favored in having more land that is arable and possessing rich mines which made her a great manufacturing country. Owing to the great demand of labor in Germany emigration has almost ceased. The same cannot be said of Japan. Not



only is her arable land limited but industries have not developed, and there is no easy way of obtaining supplies of food. The economic problems are further complicated from the fact that much foreign capital has been introduced on which we must pay interest and the balance of trade is against us. Our people are shut up at home unable to gain sufficient to live upon.

### People Must Emigrate

The only hope for Japan is to make provisions for her people to emigrate to other countries and to start new enterprises. We would profit by following the example of Italy. One hundred million yen worth of foodstuff is imported into that country, the balance of trade is against them, they depend on foreign capital and have to pay a large sum in interest. But all this is met by the money their nationals who have gone to other countries save and send home.

These are said to number more than five millions. These people while supporting themselves in a foreign land send home annually yen 250,000,000. This pays Italy's interest on borrowed capital, makes up the balance that is against her in foreign commerce and supplies her in food she cannot produce in her own territory. Our people do not enjoy the same privileges of emigrating freely to other countries, and as the population increases the struggle for existence becomes fiercer and fiercer. This, then, is the problem that is confronting us.

We are shut out from the United States, Canada, Australia and South Africa, the immediate reason being race prejudice which is not on account of the colors of the skin but comes from a difference of customs. If it be asked what is the fountain-head of customs and manners it must be answered that they originate from religion. This religious and racial prejudice against Japan puts her in a most trying position. Therefore, if Japan is to take her place in the world it is important for her to break up this religious and racial prejudice. For the future development of Japan this is of first importance. Next to this are political differences. To illustrate my point, when a large number of Japanese congregate at any one point in America they set up a village in regular Japanese style, start a school and begin drilling their children in loyalty and patriotism, and strictly adhere to Japanese customs and manners. The result is that when they wish to mingle with Americans they are not qualified. They are utterly indifferent to the manners and customs of the country, and show no adaptability to their surroundings. So the disposition shown by the Americans to refuse to have anything to do with our immigrants is a natural feeling.

### What the Immigrants Should Do

To urge our people to become naturalized citizens of another country sounds unpatriotic, but as the struggle for existence becomes hard our people grow discontented and dangerous opinions gain currency which will end in disturbance of the public order. They will say the Government is oppressing them and will become anarchists. Our people on landing on the opposite shores are proving their loyalty to their native country by adopting the customs of the new home. It is quite true they are confronted by race prejudice as well as religious prejudice, but the racial impasse has been brought about by their combatting prejudice with their own narrow ways. We all

rejoice in the fact that we have the respect of foreign nations and stand on an equal international footing, but we are met with the contradiction that as individuals we are despised.

This leads me to wonder if we have no

## A Japanese Officer On Events In China

### Lieut-Col Teranishi Finds Fault With Japan's Policy Towards Yuan Shih-k'ai

Nagasaki, March 15.—Lieutenant-Colonel Teranishi who has been in Hankow arrived at Nagasaki with his family on Monday and gave an interesting account of the situation in China.

"An agreement has existed for a long time," said the Colonel, "between Yuan Shih-k'ai and the Republican leaders. General Li Yuan-hung was the first man to become reconciled with Yuan Shih-k'ai, and it was due to the agreement that the Imperialist army did not attack Wu-chang after their capture of Hanyang. It was also agreed a long time ago that the Nanking Government should be dissolved and that Yuan should be elected the President of the new Republic."

Lieutenant-Colonel Teranishi laughed at the movement started in Japan for the recognition of the Nanking Government and observed that the Japanese Government committed errors first in urging the Manchu court to throw over Yuan and then in advising Yuan to uphold the constitutional monarchy, and said Japan should have maintained strict neutrality since the beginning. The British government was wise enough to communicate with Sun Yat Sen even before Sun's departure from America as to the future of the revolution. Both Li Yuan-hung and Sun Yat Sen seemed to have realized, said the Colonel, that the new republic could not well be maintained by the Young Republicans, so that the movement started by the Japanese in the Republican cause must be regarded

failed as individuals in assimilating the western civilization. Is not our educational system lacking in the essentials? We make it center around loyalty and filial piety and patriotism and boast that we are going to change the civilization of the world. Society has become much more complex than formerly and we cannot live the isolated life we once did. Without a knowledge of what is going on in the world we cannot hold our position as a nation. No country however strong can now live in and by itself. For this reason I contend that a system of education that fosters a narrow patriotism only, and turns out a class of men out of sympathy with world-wide influences is useless, nay, harmful. The true system of education would fit the Japanese to stand the test in the struggle for the survival of the fittest that is going on in the world.

## TOKYO MIYAGE

### The Future of Japan

The future of a young nation, like the future of a young individual, is apt to excite various conjectures and forecasts on the part of on lookers, both friendly and officious. Japan is a venerable nation, boasting of an unbroken history of 2500 years; but in that scarce half a century has passed since she made her debut among the nations of the world, she is naturally regarded by the rest of the world, and also regards herself, as a young nation. Just as a young man, however middling his talents be, is ever looked upon by older persons with a certain degree of esteem out of proportion to his present status, due probably to the hidden possibilities of his future career, so is a young nation pretty certain of more esteem and respect on the part of other nations than she deserves. Where a young man achieves some remarkable feat or shows more capacity and genius than was generally expected of him, he is likely to become an object of almost unwarranted wonder and admiration. This is the reason that so many youths, and nations too, of promising future have been unduly elated over their flatterers' tributes with the result that their bright careers have been blasted.

A promising youth who has done nothing for the world is ever sure of greater esteem and assistance from others than an older person to whom the world is indebted for past service—because the former, it is expected, will benefit his friends and damage his enemies when he shall once attain a place of eminence. That is why we yearn to remain always young, but alas! how quickly time does fly. A bright hopeful lad of yesterday finds himself a commonplace adult to day and dies tomorrow an obscure death. Beware young man! life is too short and fleeting to indulge in self-admiration and elation. Such is invariably my thought whenever I contemplate my dear old country Nippon.

When Japan became involved in a war with China in 1894, the world considered her in the light of a plucky dwarf who dared to grapple with a giant—a plucky dwarf whose boldness had overstepped the bounds of discretion. When the dwarf was found to have won the war, the world rubbed its eyes to realize the truth and began to study him with closer attention, not unmingled with a certain good-humored contempt with which one is apt to regard the unexpected victory of a smaller wrestler over a bigger one. But the Russo-Japan War convinced the world that Japan indisputably possessed the making of a great Power in her composition. The very tone in which her detractors endeavored to disillusion the world of its over-estimation of Japan, not to say the extravagant adulation of her sentimental admirers, proved that Japan was not to be considered a negligible quantity,



especially where Far Eastern politics were concerned. Japan herself did not quite expect that she would rise to occupy so high a position in the estimation of the world: verily she awoke to find herself famous on the conclusion of the late Russo-Japan war.

A comparatively humble person who has newly attained a place of some importance is, as a rule, very sensitive to, even jealous of, his newly-secured honor, and often commits ridiculous errors in his nervous ambition to retain and elevate his standard. A most disagreeable person is he who has a weak flavor of mediocre genius and is over-jealous of his reputation. As a Japanese I cannot reconcile myself to acknowledging that Japan is unduly elated over her new position and is making herself wilfully obnoxious in the eyes of her senior nations; but I cannot deny that Japan is fully alive to her newly-attained honor and is almost sensitively conscious of the burdens and responsibilities of "a First-class Power." The yearly-swelling budget for the national defence alone well proves it. And this attitude of Japan is too apt to be interpreted as her gratuitous sensitiveness of the imaginary importance she attaches to her new state; whereas it would be more charitable if her critics had found in this an honest but pathetic endeavor not to forfeit the esteem and hopeful expectations of the world which she earned at such a high price.

At any rate Japan is a young pushing nation, and her future constitutes one of the most interesting international themes for contemplation. And the prophets are as in all other cases divided into two camps, optimists and pessimists. Be it stated for the credit of this country that her optimistic prophets are not exclusively confined to a poet and a dreamer of the Sir Edwin and Hearn type, but include no small percentage of sociologists and statesmen of the coolest brains. Nor is it unprofitable and unconstructive to Japan that she should not be lacking true unbiassed individual critics who from well-informed knowledge of the country in particular and of the world in general offer from time to time honest frank criticism of the conduct and customs of Japan. No country in the world has ever been placed in so favorable a road towards the goal of success as Japan is, so far as the number and worth of her encouragers and advisers are concerned. Her success depends largely upon how she shall make use of both.

The optimists base their laudatory prophecies upon the unique history of Japan, the remarkable national spirit of her people fostered by generation after generation of stoical discipline under the admirably organized feudal regime, their simplicity in habits and living, their military valor, their industry and their patriotism, etc. The pessimists generally find cause for

their gloomy forebodings in the tremendous economic and financial difficulties with which Japan is beset, and argue that she will ere long be confronted with serious social problems such as are now pestering European nations, that the national spirit is on the wane, that the loyalty and patriotism of the people do not count for much where the nation is handicapped by fiscal difficulties, that the more the Japanese progress in the sense of modern civilisation, the more conspicuous become the backwardness of her civilisation and the blemishes of her general constitution in the light of true civilisation.

Both contain a measure of truth which can be very convincingly vindicated, but which at the same time may allow of equally convincing contradictions. Particularly cogent and powerful appears the gloomy plea of the pessimists as regards the obnoxious existence of the Bureaucrats and their uncheckable influence behind the political scene. It is because of the existence of this Bureaucratic influence, both Japanese and foreign publicists of frank views declare that the constitutionalism of Japan is only a name.

Let me take up this one small phase of the vast question as the theme for present consideration. For bureaucracy in its proper form I have a strong sympathy and respect. No nation has ever flourished in which bureaucracy did not exist. Nor could a nation attain to any place of eminence or honor without the power of some few great influential men who may be described as one form or another of bureaucrats. There is wisdom in the populace, true, but it is only in a few of them; and these few, if they are fortunately allowed to wield a paramount influence over the remainder, will achieve wonders, but are bound to occupy that position of near-throne favor, which upon close scrutiny is nothing but bureaucracy. Even in the most republican of Republics there is some "craze" or other, plutocracy or trust-craze. Where there is a monarchy there is a bureaucracy.

But the bureaucrats, however great their merits and services were in the past, cannot wield their influence more than one generation without inflicting severe damage upon the nation. The history of any nation, particularly of this country, clearly demonstrates this. Nor should the people, if they have any spirit, suffer themselves to be ruled by a group of hoary statesmen or their servile disciples who had ruled their grandfathers. It is not the bureaucrats themselves, but their sons and favorites who work the mischief. A Japanese adage has it that parents, when they get old, should obey their children. The commonsense wisdom of the proverb holds good of the administration of nations. The Bureaucrats may excusably collect around themselves a throng of workers and followers in order to achieve their unselfish and patriotic ends; but when they go a step further and attempt to vest their own influence in some particular favorites of their own, in order that they may preserve in per-

petuity the special prerogatives that peculiar position gave them, then is the time the people should protest and fight against it. For this would mean the appropriation of personal honors and prerogatives at the expense of the State and the people. All this is a simple enough thing to a student who has any idea of political science.

Well, how does the prevailing state of affairs in Japan stand in the light of this simple truth? There are very few men who are worthy of the name of Bureaucrats or special arch-Senators. Except perhaps Prince Yamagata, Count Okuma, Count Itagaki and a few other now obscure men, all the distinguished statesmen who took an actual part in the Restoration of 45 years ago or the post-Restoration politics in the difficult formative stage of the new political renovation of Japan, are now dead and gone. With the sole exception of Prince Yamagata the other men have either retired from a public career or are devoting themselves to other causes removed from politics. They who now constitute the Bureaucratic coterie are those who have climbed upon the shoulders of Prince Yamagata. I hate to name them, but the very fact that the sudden vanishing of Prince Katsura from the political camp has caused no small consternation among the Bureaucrats proves the existence of those cringers before the bureaucrats who had no valid *raison d'être*.

Don't worry about the future of Japan on account of the Bureaucrats! For their days are numbered. Whether the appointment of Prince Katsura is to mean his total alienation from politics or not, the so called Bureaucrats must ere long retire from the active scene of the administration. The people remain silent for a time; Japanese will never quarrel, not even with the deadliest enemy, while they observe mourning for their father. So the silence they maintain at present is all the more ominous. If Japan has any title to greatness, that greatness is the fruit of the exertions of the people. Maladministration is a bad enough cause for debilitating the people; but unless the people maladministrate themselves, as the Koreans did, no evil influence of a few ambitious politicians can prove powerful enough to crush the people. After all the worth of a nation does not consist in a few clever persons, but in the worth of individuals who compose the nation. Now, sound the pulse of every Japanese individual, and ask him what he thinks of and what he intends to do with the Bureaucrats. As far as the bureaucrats are concerned, we need have no cause for pessimism on the future of Japan. The new Emperor is a man of extraordinarily liberal ideas; and if under him the nation cannot effect political purification, the Japanese people must certainly be said to have lost every semblance of the Yamato-damashii.

AKIMOTO SHUN.



THE FUTURE OF JAPAN.

MR. WILLIAM ARCHER'S VIEWS.

"A LAND OF SMALL PERFECTIONS."

Mr. William Archer, the well-known English art critic, who recently visited Japan, and has since contributed to the London Daily News and Leader a series of articles giving his impressions of the country, contributes his "valedictory" on "The Future of Japan." He writes.—

Mr. B. H. Chamberlain tells of a traveller who maintained that eight weeks—neither more nor less—was the time required to give one a complete mastery of things Japanese. As my own stay has lasted just two months I am encouraged to hope that, at least, I am leaving with my sense of perspective unimpaired.

And, truly, the remark of Mr. Chamberlain's globe-trotter was not quite so foolish as it seemed. Europeans who have spent years in Japan do, I cannot but think, lose their sense of perspective. For one thing it seems inevitable that they should become either sentimentally "pro-Japanese" or emphatically "anti-Japanese." The latter extreme is much the commoner of the two; and people have been known to pass from the one to the other. Anti-Japanese feeling is largely, I am convinced, a symptom of that homesickness which overtakes the European in so utterly foreign a country. Europe—England—is seen in a rosette transfiguration. People forget how much there is to find fault with at home.

IS JAPAN A PRODIGY?

It is a plain matter of fact, brooking no denial, that Japan is something of a parvenu among the nations. She has suddenly emerged from a highly decorated and decorative barbarism into a conspicuous place among the principalities and powers of the world. Need we wonder that she should be a little uncertain and ill at ease in her new surroundings, a little self-conscious, perhaps even a little bumptious? If the last epithet he just, we Westerners are as much to blame as she; for we have grotesquely over-praised her, and made her out to be a portent and a marvel.

There is much that is creditable, but nothing in the least miraculous, in her forty-five years of progress. Her people had from of old been nimble of wit and deft of finger. They had been artificially and forcibly shut off from the world for two centuries and a half, during which they had continued to keep their brains and hands in training. When the barriers were suddenly removed, and the ring-

fence broken down, what wonder that they should prove themselves capable of milking foreign inventions, adopting and adapting foreign methods, even playing with foreign ideas? What is really remarkable is the promptitude and resolution they displayed in flying at the throat of an overweening and menacing neighbour. In that there was a touch of genius—not in their adoption of railways, telegraphs, telephones, flashlight advertisements, stiff collars, bowler hats, and Inverness capes.

A PROLETARIAN CIVILIZATION.

How far can Japan really claim to be civilized? That is the burning question, which is almost as hotly debated as in the days before "treaty revision," when many Europeans regarded it as a question of life and death to them. The violent anti-Japanese to-day answers it in the negative, while he derides as a ridiculous apeing of foreign manners every attempt of the Japanese to approximate to Western standards. It seems to me that in all essentials the Japanese are as near to civilization as most Western peoples, with this reservation, that their manners are what may be called proletarian rather than aristocratic. They have, I suppose, a polished upper class, but it is numerically small, and it is very little in evidence. Moreover, the attempts at social intercourse between this class and Europeans are seldom fortunate, not because the Japanese are uncivilized, but because there is an almost insuperable barrier of language and of social tradition between the two races.

In the main, however, the Japanese are what may be called a lower and lower-middle-class people, and I cannot see that their manners are more open to criticism than those of people of the same social standing all the world over. For one thing, they are comparatively clean. Their methods of bathing may shock our prejudices a little; but, anyhow, they do bathe.

UNCURE AND HOUSING.

Japan is undeniably a land of unpleasant odours, because all the farming is sewage farming; but, on the other hand, it is nowhere a land of intolerable filth, like so many parts of Spain and Southern Italy. In all these respects it is admirably policed. In the towns a thorough house-cleaning is enforced, under police inspection, twice a year—I have seen it in progress in several places, the constables, in their spotless uniform and white gloves, superintending everything. The houses, as I have said more than once, strike the European at first sight as paper-walled hovels; but a hovel is preferable to a man-

sion if it is apt at any moment to come tumbling about your ears. I was treated to five earthquakes in as many weeks—one of them quite alarming. And in all but the very poorest houses there is generally some room which, with its matted floor and its

neat wood-work, is far more attractive than the "parlour" of the British lower middle-class home, and, to Japanese notions, quite as comfortable. Their railway-train and tram-car manners are not precisely refined; but, again, one could point to worse offences in Europe. The street children are rude and naughty; but where are they not so?

THE LAND OF SMALL PERFECTIONS.

Not without difficulty does one resist the temptation to add "little" to the string of epithets. As yet, unquestionably, the Japanese are a little people. I am strongly under the impression that their average height is increasing. The tall men whom one occasionally sees are almost always young men. Some Japanese authorities believe that the habit of sitting at school, in places of equating, is promoting growth. But will the race grow in intellectual as well as physical stature? One sees no reason to the contrary, save that not even by exception have they done anything great in the past. Here and there in the walls of their ancient moats and fortresses one sees some fine cyclopean building; but, so far as the handiwork of man is concerned, that is the only big thing—except one or two giant idols—that I have discovered in Japan. It is a treasure-house of small perfections, in painting, in carving, in lacquer, in porcelain, and (I believe) in literature. Its poems in thirty-one syllables are said to be gems.

I sometimes wonder whether its way to greatness may not lie through freedom. It is not and has never been free. Its parliamentary government is a sham. It is run by an oligarchy, for which a strong monarch could easily substitute autocracy. It is weighed down by officials, and militarism; both, perhaps, necessary in its present stage of development, but neither conducive to great art or great thought. Politically, artistically, intellectually, Japan has still to get a good deal of China out of her system.



# GREAT JESUIT LEADER FATHER VAUGHAN HERE

World-Famous Priest and Orator  
Will Lecture Before Tokyo

Universities  
Advances — 1913  
IMPRESSIONS OF JAPAN

Charmed With Country & People  
—Is Guest of Jesuit Fathers  
in Kioicho

A representative of the *Japan Advertiser* yesterday had the good fortune to meet Father Bernard Vaughan, S.J., who arrived in Japan from San Francisco a few days ago on his way to Southampton. Greatly to his inconvenience he has been delayed in consequence of the outgoing boats being overcrowded. He remarked yesterday that it was merely by stroke of good luck that he had secured a state-room on the next Messageries steamer, Paul Lecat.

Of course advantage has been taken of this delay to secure his services to lecture in the Japanese universities. On Tuesday he is announced to deliver an address entitled "Character, the true measure of greatness," to the authorities and students of Waseda University who number several thousands. Of course he has been received and entertained at the British Embassy where a dinner will be given in his honor during the week.

The *Japan Advertiser* representative met Father Vaughan at the Imperial Hotel last evening, where he was entertained at dinner by some of his foreign friends. He seems as much at home in Japan as from all accounts he was in the States where for a whole year he lived a life of intense activity and energy. The contrast between the States and Japan strikes him at every point. He is



Charmed by the extreme civility, courtesy, and dainty manners of all sections

of the community. The little Japanese children with their beautiful colors, beautiful bows, and beautiful manners draw him to spend with them in their schoolrooms not a little of his time. Everything, he said, is possible in Japan except to learn their language. After fifteen years of uninterrupted study, they themselves fail to grasp more than a compartment of it. Then from all accounts, he added, the written and the spoken languages differ as much as the Japanese differ from the Chinese.

### A Surprise

The representative of the *Japan Advertiser* heard him speaking yesterday about his arrival here at a very critical moment in the story of Japan's political life. Instead of finding himself among this delightful people as in a well-trimmed garden amid flowers and butterflies, he found himself in a city lively as a volcano in eruption. It was an experience for him, but as he said, in all countries throughout the world there was a spirit of unrest, and never was there a time when there was greater need of men of character at the head of affairs. Japan possessed many such noble characters, and there was a loyalty to the Emperor and a love of country which were beyond all praise and which some European countries would do well to imitate.

### Admires Japanese Simplicity

Father Vaughan seems particularly struck by the beautiful simplicity of the lives of Japan's greatest heroes. Take, for example, the domestic life of a man like Admiral Togo, severe in its simplicity and sublime in its absence of all outward display.

He has missed do duty today with a distinguished Japanese and is delighted with the prospect of the various courtesies and ceremonies, starting with the removal of shoes and terminating with the interminable bows at leave-taking. The reporter recommended Father Vaughan to be prepared for a second dinner, as he told him that he was liable to take up about enough to feel a Japanese canary with the chopsticks which Father Vaughan described as knitting-needles. He is much amused with the little match-boxes with sliding panels in which quite numerous families live with simplicity and ease.

One respectable European room would make quite a decent sized Japanese house with many compartments in it abundantly sufficient for the average Japanese family.

### A Guest of Jesuit Fathers

Father Vaughan is the guest for the moment of Father Dr. Herrnan Hoffmann, S.J., who, with his learned Jesuit community, has recently purchased the magnificent property at No. 7, Kioicho, near the Austrian Embassy and the Crown Prince's palace. The Jesuit Fathers in Japan, as in Europe, like to do things generously and band-somely. In England they have splendid schools and colleges, and the late Queen Victoria several times visited their beautiful place called Beau

mont near Windsor Castle. Father Bernard Vaughan himself has probably more friends among the royalties of Europe than any other prelate of any denomination, and has preached and lectured before most of them.

### A Notable Lecture

Yesterday the reporter asked Father Vaughan if he would not follow up his lecture on Character with his story of the matchless soldier-maid Joan of Arc. This lecture he delivered by special request at the Royal Naval and Military Institute at Whitehall, London, when Admiral Sir Gerald Noel, one of England's Sea Lords, was his chairman and introduced him to an audience made up of Admirals and Generals, their wives and daughters. It was somewhat difficult, however, for the moment to draw out this world-famed orator. He says he is worn out, having been used in the States for a year as though he were a gramophone always ready for another record.

### Hopeful for Work of Jesuits

He is full of hope about the work which his Jesuit brothers are going to do for this Land of the Rising Sun. Japan ought indeed to feel flattered that the Father General of the Society has sent to this far-off land a select body of men who are ripe scholars, great in literature, great in philosophy, great in science and mathematics. It is an education to be among such finished scholars, and Father Vaughan says that he has no doubt that when Japanese leaders in the cause of education come to know them better, they will be as highly appreciated by the men of light and leading in Japan as they would be in Europe. Their motto, with his, may be summed up in the old religious' battle-cry. "For God, for King, for Country!" Who is the Japanese who will not applaud this rallying-cry of religious nations?

### Author as Well as Orator

Father Vaughan is not only an orator of great distinction. His book on the Sins of Society has passed through twenty editions, and close upon it follows his other work, "Society, Sin, and the Saviour, with Life Lessons from Joan of Arc." But his last work of all is "Socialism from the Christian Standpoint," published by the Macmillan Company, New York. The first edition was exhausted on the first day of sale, and it has been called the last word in Socialism. It is full of dramatic situations and at the same time strikes at the very root of this great problem.

### Denounces Socialism

Speaking about Socialism yesterday, he said that it was a menace to creed and country all over the planet. It was not merely an economic question, it was a social question also, and the social question at root was a religious question, and the religious question was at its heart an education question. Education divorced from religion was not going to build up much



character. Lay morality and sex hygiene might serve their purpose in fair weather when all went well with the community, but in time of stress and under the pressure of passion there was needed something mightier and holier than lay morality to stiffen men's backs and to put the grit and sand of purpose into their lives.

#### Praise For Imperial Rescript

He was delighted to notice that the late Emperor of Japan had issued a formal decree which was read on stated occasions very formally in the Japanese schools exhorting his subjects to live lives inspired by lofty and holy principle; in other words, to be citizens strong in loyalty to the Throne and in service to the country, because of their high calling and strenuous endeavors for virtue.

## FATHER VAUGHAN MOVES UNIVERSITY AUDIENCE

Distinguished Gathering To Hear Eloquent Address On  
Joan Of Arc

### LESSONS FROM MAID'S LIFE

The Sword of Japan Typified By Loyalty, Patriotism: Its Spirit Science

Father Bernard Vaughan yesterday afternoon delivered his famous lecture on Joan of Arc before the Imperial University students and a large gathering of others including many foreigners.

Father Vaughan drove from the British Embassy to the Imperial University, where he was met by the President, the Deans of the Faculties, and the Professors. Later on came members of the other Embassies and legations. Then, after refreshments and tea, all adjourned to the great Hall where the students had assembled. The Vice President spoke in highest eulogy of the distinguished orator, and said how happy and privileged Japan was to have an opportunity of listening to one who so was well known by reputation in Japan. He felt sure that all present would be the better for listening to the inspired language of the English orator in their midst. Father Vaughan then spoke in effect as follows:

Mr. President, Your Excellencies, my Lords, ladies and gentlemen, learned professors and students of the world famed Imperial University. When I survey this immense gathering of Japanese students before me, all giving me so cordial a welcome, I feel that you have done well to ask me to speak to you about some ideal character which may illustrate the true meaning and significance of the address which I delivered before the Waseda University Students on the Measure of Greatness.

Today I am going to lift up before you the picture of a girl—a peasant girl, whom I have called the Matchless Soldier Maid, a maid unique in the story of the chivalry of the Far West. Jeanne d'Arc was a great character among the great French people. I notice that on the dainty card inviting our distinguished guests to this historic hall today, you describe me as a psychologist. You have introduced me in terms flattering and yet in a sense correctly enough. For more than forty years I have devoted my life to the study of Psychology. Psychology means as you know the study of the soul—the human soul. But these are different kinds of study of the soul, just as there are different ways in which one may use the word soul. What is its usual significance? Soul is the motive power of one's body. We speak of the soul of the individual in a physical and also in a spiritual sense of the application. In the spiritual meaning of the word Soul implies all that is great, and noble and inspiring in an individual.

We speak of a great, a noble peerless Soul. The Soul in that vital, vitalizing power which is at work in the inmost sanctuary of a man's being and is ever putting forth and producing all that makes him, in the eyes his fellows, all that gives him in the sight of his Maker a great, enduring and splendid character. For the Psychologist the term Soul is the embodiment of the inmost thoughts and feelings of the individual.

#### Has Wider Meaning

But there is a wider meaning to the word Soul. We speak of the soul not only of an individual, but also of a nation. The soul of a nation is that inmost motive power in the nation's life which enables it to put forth noble ambition, to have lofty aim, sublime and sacred ideals. Today I am going to draw your attention to the Soldier Maid, Jeanne d'Arc, who was the highest expression of the soul of a great and chivalrous nation.

In la Pucelle de Dieu we recognize a sublime personality, a glorious soul symbolizing the soul of France, the land of chivalry.

Father Vaughan then in word painting, baffling description drew out the story of the Maid's life, drawing from it, as he unfolded his theme, life lessons for all assembled, not even omitting the Ambassadors and Peers and Professors.

In conclusion, after dwelling an hour and a half on his subject and drawing tears as well as smiles from his audience in which were noticed fashionable Japanese ladies as well as members of the embassies, the orator painted a picture of the last scene in the market place of Rouen—he said one thing which brought applause from the Deans of the Faculties. Speaking of Jealousy which he said might be the monopoly of woman, he described how often enough it penetrated even to the Sanctuary. But for this microbe of destruction the work started in Japan by St. Francis Xavier might have continued without interruption till our own day with marvellous results to Japan. The

lesson to be taken from the life of Jeanne d'Arc was a new zeal for chivalrous life.

In the Far West Japan had been known as the land of chivalrous people. The feudal system had been one of chivalry. Now it had passed away and the sword had been exchanged for the pen and armor for science.

#### The Sword of Japan

The spirit of Japan had been symbolized by the sword. It meant loyalty and patriotism. The spirit of the sword lived on in science. The sword fought for loyalty, and science for truth. The sword-smith was honored even as the blade surpassed that of Damascus and Toledo—soft as tempered iron, hard as burnished steel, the sword was the emblem of the Japanese character. At present the swordsmith was the professor whose mission it was to develop the Knight of Science and to inspire him with love of truth. Father Vaughan drew instances by mentioning such names as Okubo, Okuma, Togo, Ito and others—he delivered a glowing and splendid peroration promising a great future for the Land of the Rising Sun and resumed his seat amid thunders of applause.

In proposing a vote of thanks the Vice-President of the University said that never in the University of Tokyo had there been heard a speech so thrilling, so beautiful, so eloquent, impressive and instructive as that which they had all listened to in spell-bound attention. It was indeed a pleasure no less than a privilege to be permitted to come under the spell of an orator whose gifts so rare and rich had been lavished on his audience. He thanked Father Vaughan for all the instruction he had imparted and for the pleasure he had given to his vast and representative audience.

As Father Vaughan drove away with the British Ambassador, the University students drew up in line on either side of the carriage way and shouted themselves hoarse till he was out of sight.

Price Ten Sen

## FOLLOWERS OF LOYOLA AT WORK IN CAPITAL

Society of Jesus Establishes a College in Kioicho, Kojimachi District

### MAGNIFICENT PROPERTY

Special Building to be Erected Later to Accommodate Five Hundred Students

A splendid addition to the growing educational facilities of the Japanese capital is the Jesuit College at No. 6, Kioicho, Kojimachi, some little distance behind the Austrian Embassy. Altho



the Jesuit Fathers to whom is delegated the responsible task of conducting this institution, have been in residence for three years or more, the innumerable official formalities connected with the work are only just completed, the Mombusho a few days ago having granted the necessary permission for the instruction of pupils. It is therefore safe to say that scarcely a soul among the hundreds who daily pass by the massive stone and iron gateway of the Jesuit Fathers' headquarters in this favored locality, even certains the slightest inkling that beyond lies the Tokyo habitat of the devoted servants of that remarkable and powerful organization founded centuries ago by the great Loyola for the conversion of the World. The head of the college is Father Hermann Hoffmann, S. J., with whom are associated five assistants of various nationalities, but one and all ripe scholars, linguists, and men of the world such as the Society, apart from its purely religious objects, consistently aims to produce.

Oshima were induced to sell their two handsome stone foreign style residences in Kioicho, with the land upon which they stood, and as the result of further negotiations, the tenants and owners of many other Japanese dwellings in the vicinity bought out. The total area of the estate thus acquired is about 4,400 tsubo, and its value must exceed five hundred thousand yen. Without exaggeration it is, in business parlance, one of the most desirable properties in the capital, and when the sumptuous and ambitious plans of this great and wealthy Society are realized, it will unquestionably constitute one of the *meisho* of the metropolis.

#### A Delightful Retreat

Father Hoffmann and his five companions reside in General Takashima's late mansion. Albeit the Fathers themselves live simply, no expense is being spared to minister to their intellectual needs. In a dignified apartment, solidly and tastefully furnished, and overlooking a beautiful semi-foreign, semi-Japanese pleasaunce, has been amassed the nucleus of a magnificent library. Richly-bound tomes in folio octavo and duodecimo line the walls from floor to ceiling, among them being volumes in almost every language, ancient and modern, the products of Greece and Rome,

(Continued on Page 12.)

the bulky works of the Fathers of the Church, the records of the councils from the earliest times to the present day, and standard publications in every subject, philosophical and scientific. Upstairs are yet more books, and others are on the way. The present total must be well over three thousand, but the institution sets no numerical limit and will ever continue to add to these treasures as far as space and funds permit.

Opening out of the library downstairs is an artificially-appointed private chapel for the use of the Fathers themselves.

#### The School

For the time being General Oshima's former house will serve as the college main building, though there is space also in one of the adjacent Japanese annexes for a large class-room. General Oshima's former dwelling now contains two class-rooms, one upstairs and one downstairs, and the present total provision for students is about seventy or eighty. Plans, however, have already been drafted by Father Hoffman for a special college building, three storeys in height, of brick and stone, to occupy the extensive plot of ground immediately behind General Oshima's former mansion, but on the other side of the road. The new college will cost at least a hundred thousand yen to complete, and will accommodate approximately five hundred students. The majority of the latter will be day scholars, but in the Japanese buildings on the property and perhaps on the third floor of the new college, cubicles will be assigned to those who want them. Just now some ten outside students are in residence, but as classes have not yet been started, they are merely tenants and boarders.

The college high-school course will last three years and will be confined to students who have passed through the middle school, but will be preceded by a two years preparatory course, or five years in all. The curriculum comprises philosophy, literature, and higher commercial subjects. The principal language taught will be German, but seeing that the majority of the youths are sure to know some English the study of that tongue will not be neglected. As far as possible the linguistic teaching will be undertaken only by natives of the countries where the respective languages are spoken, and also as far as possible tuition will be conducted in foreign tongues, though necessarily at the start a good deal of Japanese will have to be employed. In connection with the library, it should be noted that this will be in part accessible to the students of the college who will be encouraged to read suitable books.

#### Education Secular

A point worthy of special emphasis in regard to the aims of the Society in Japan is that the education it provides is entirely secular. Religious subjects and religious teaching are absolutely excluded. If individual students independently manifest a desire to investigate Catholicism they are of course free to approach the director, but in that case the required instruction is given at the student's own home. When questioned on this subject by one of the educational authorities Father Hoffmann took peculiar pains to elucidate the policy of the Society concerning secular education, but made no attempt to disguise the fact that it looked to the influence gained over the student's mind through education and personality to aid it in furthering indirectly the spiritual objects it had at heart.

#### The Staff

Father Hermann Hoffmann, the director of the college, is of course German. Formerly he worked in the large Jesuit college at Falkenburg near Acben, as professor of philosophy. He is an excellent linguist, speaking fluent English.

Father Dahlmann is also a German, and specializes in the history of religion and ethnology. He enjoys considerable reputation as a writer, and is the author of several volumes on Indian Buddhism and of travel in India and China.

Father Bushet, a Frenchman, has lived for a long time in China, and for six years had charge of the big Jesuit college at Sicawei. He is of course a sinologue, and his knowledge of the East is of great help just now to his colleagues whose business manager he may be said to be.

Father Frederick Hellig is another interesting personality. A German by nationality, he has resided long in America, and speaks perfect English without accent. He was a teacher of science and mathematics at St. John's College, Toledo, where he enjoyed great popularity both as an individual and a lecturer on scientific topics. He is also very strong in history and ethnology, and has invented several in-



Father Hermann Hoffmann S. J.

#### The Beginning of the Work

About five years ago the Society decided to open a higher school in Tokyo for Japanese and soon afterwards father Jas. Rockliff, an Englishman, Father Bushet, a Frenchman, and Father Dahlmann, a German, were sent to this country to make preliminary investigations. Three years ago Father Hoffmann came out, and Father Rockliff returned to America where he had previously been residing.

The next step was to find a suitable property for the undertaking—no easy matter in view of the Society's requirements. It would have been comparatively simple to secure any amount of land in the outskirts of the city, but for the purposes of a large educational establishment running both day and evening classes, it was essential that the site should be as central as possible. Ultimately, thanks to the untiring energy of Father Hoffmann and his coadjutors, Generals Takashima and



## FRUSTRATES EMPEROR'S WISH.

EXISTENCE OF YOSHIWARA  
VIOLATES EDICT, COUNT  
OKUMA SAYS.

*John D. Moore* *May 12 '11*  
TALKS AT WOMEN'S MEETING

DECLARES LICENSED SYSTEM  
HAS TERRIBLE EFFECT  
ON NATION.

"The existence of such places in Japan as the Yoshiwara is contrary to the expressed will of the Emperor," declared Count Okuma at the women's mass meeting at the Y.M.C.A. yesterday afternoon. "At the beginning of the present reign," said the statesman, "His Majesty issued an edict proclaiming that all the Japanese people high and low, rich and poor were his children; that it was his greatest concern to elevate them to the highest type among the peoples of the earth; that all the bad customs of old should be abolished; that everything must be done for their welfare, and that not even one individual should be neglected. In spite of this Imperial manifesto there are 50,000 poor helpless women suffering under the system of licensed prostitution operated under laws promulgated by the Government."

Count Okuma said that he was glad to see the women coming forward to battle for the honor and dignity of their sex. "It is a great problem," he asserted, "and one that may not be fully solved in your day, but great statesmen seldom live to realize their ideals. Their spirit, however, lives after them and the good work which they started is carried on by posterity."

### ALL WORK FOR ONE END.

Turning to Colonel Yamamuro of the Salvation Army who was seated on the platform Count Okuma, lauding his struggles in the cause, declared that whether the movement was Christian, Confucian, or humanitarian did not matter as all are fundamentally the same. "There is unity in righteousness," declared the speaker, "and all are working for the same end."

The Count spoke of his province, Saga, and said that licensed prostitution was abolished there seventy-three years ago. "Even the geisha and theatrical performers were denied licenses," he declared, "and rising from the debilitating influence of this system Saga turned out some of the greatest men of the Empire. One-third of the Samurai of that province were weakened by the *shogi* through succeeding generations," continued the Count, "and the effect of this system on the na-

tion is terrible. The present Emperor issued an edict in 1872 in which he expressed great love for his people and urged their development along the lines of virtue and physical strength. In view of this expressed wish of His Majesty, it seems strange that the Government should pass laws and issue licenses not in harmony with the Emperor's command."

"As an educator I can tell the atmosphere of the home by the student's demeanor. A disordered home means a disordered nation, and a refined home begets an enlightened nation. Everything should be set right to effect unity. We are all of us the Emperor's children and it is not his will that any one of us should be neglected. It is a duty that the fallen ones should be lifted up, not only for the benefit of those who are now suffering, but for the health, prosperity, and dignity of posterity."

When Count Okuma had concluded his speech a large number of persons prominent in the social reform movement crowded about him in their enthusiasm and accompanied him *en masse* out to his automobile which was in waiting at the Y.M.C.A. entrance.

### MRS. YAMAWAKI SPEAKS.

Mrs. Yamawaki followed Count Okuma on the platform and made a short address. She said that until recently she had not thought the Yoshiwara matter a proper question for women to handle, but since being Miss Hayashi make the stand for her sex she could not refrain from taking part. "As an educator," she said "I stand here and with my stammering tongue undertake to voice my hearty sympathy with this movement. Other speakers have already discussed the issue covering the field pretty thoroughly and all that I can add is that this system which permits these girls to be enslaved should not exist in the enlightened era of Meiji."

What little Mrs. Yamawaki said created a very deep impression as, it was said, she is extremely modest and retiring and it was considered extraordinary bravery on her part to take the platform before a large audience.

Miss Hayashi was the first speaker of the afternoon. She reviewed the history of the movement to abolish the licensed system which she said was started twenty years ago by men.

"Since that time the women have received more educational advantages and now we are grappling with the problems of our sex. The licensed system was done away with in Gumma-ken five years ago," continued Miss Hayashi, "and statistics show very salutary effects. A larger percentage of young men," she explained, "passed the physical examination for the army with clean records from that district than ever before."

Miss Hayashi declared that the movement would not be allowed to rest. "When it was started years ago," she said, "it met with considerable opposi-

tion and speakers were hooted at mass meetings, but now the entire public seems to be in sympathy and we are going to push this campaign until all fall in line.

### YAMAMURO STIRS AUDIENCE.

Colonel Yamamuro of the Salvation Army delivered a rousing address and kept the audience wrought up through-

out. "I most of his speech was a review of his views expressed at previous meetings, but a change of attitude on the part of the police was a recent development which he brought out. He said that his organization had been fighting the authorities on their efforts to thwart the rescue of these girls from the Yoshiwara and that only yesterday morning the Chief of Police of the Nihonzutsumi Station in the Asakusa district had promised that the police would not interfere.

"We have rescued two girls recently," said Mr. Yamamuro. "In the case of the first one who expressed the desire to give up the evil life we fought the police for three hours to prevent them from sending for the master of the girl to take her back, while in the second case we prevailed upon the officers not to interfere, after a two hours' struggle."

The Colonel said that if the Government would not consent to abolish the licensed quarter in Tokyo, it ought at least to be moved to a different place and run under a different name; and the way should be opened to reach these girls through education by allowing missionaries and instructors to go among them to preach and teach.

The Y.M.C.A. auditorium was comfortably filled with women, among whom was the Hon. Mrs. E. A. Gordon, and a number of men were scattered about the gallery.

Madame Yajima presided over the meeting and after Colonel Yamamuro had finished his speech Miss Cora E. Haller rendered a vocal selection accompanied by Mrs. Davey on the piano.

## JAPAN MISSION'S TO THE WORLD.

IS THE PREACHING OF  
CHRISTIANITY MEANINGLESS?

*Dec 19 1911*  
The 8 July number of Dr. Inoue Tetsujiro's organ, the To-A-No-Hikari, we learn from The Japan Mail, contains an article from the pen of Mr. Hiroi Shintaro on the above subject, which seems to have been suggested by Lord Curzon's address at the Glasgow University on the distinctive characteristics of the East and the West. Some of Lord Curzon's remarks are quoted by Mr. Hiroi. It will be remembered that one thing he said was that, though in the matter of charity, the position of woman, and the like, the East has much to learn from the West, Christianity so proclaimed to-day contains nothing that is new to Eastern nations. I am not of opinion that the preaching of Christianity is meaningless here, says Mr. Hiroi. But the Christianity we have received from the West will have to be so transformed, that is, Japonicized, as to be no longer the same thing. The attitude of the Japanese mind to religion is free from that narrow-mindedness found among Occidental nations. In the same house you will see a Buddhist shrine and a Shintō shrine and, moreover, you will often hear the head of the house quoting Confucian maxims to the members of the family and even referring to the Christian Scriptures. In the hearts of our people Christ and Shaka hold the same rank. All the religious and moral teaching we have reived from



foreigners in past centuries as seen modified by us to suit our tastes and life as to be hardly recognizable. The pessimism, asceticism and other-worldliness of Buddhism, as it was taught in India, Ceylon and elsewhere we let alone. When used by us it became optimistic and intensely secular. Christianity to-day is undergoing the same process of assimilation to our national life and fundamental ideas. The nations which in past years have been sending missionaries and subscribing large sums of money in order to convert us to their way of thinking are beginning to realize that there is no longer any need for their efforts in this direction. Western nations are not to-day as a rule as they used to be in propagating Christianity here. Left to ourselves, we shall develop the Christianity we have accepted in our own way. We shall adapt it to surrounding conditions. Already this is taking place. Mr. Ebina's attempts to show that Shintōism and Christianity are not irreconcilable was a step in this direction. By his action in this matter he gained many supporters as well as made many enemies. To religion we Japanese are sufficiently broad-minded to take what is good from a number of different creeds. In religious broad-mindedness, and assimilative power there is, I think, no nation equal to us. And if I were asked to name a country where in the future the various creeds are likely to be harmonized and made to form a part of a new religion, I should certainly name

Japan. Almost all Western students of comparative religion are of opinion that Christianity is superior to all other creeds. So they prejudice the case before investigating it. Thoroughly impartial investigation is very rare in Western countries. The Japanese mind is especially adapted for this kind of study. Our religious mission to the world, then, according to my conception, is to demonstrate the possibility of harmonizing the warring creeds for the benefit and enlightenment of mankind.

#### Lessons from "Union Mission Hall." Osaka.

With 1200, 1500 and even 1750 in a single day, coming to listen to the Gospel at the Exhibition Dendo Kwan, and with a minimum of 50, and some days more than 100, giving in their names as desiring to know more of Christianity, one wonders how these thousands of enquirers are to be brought into the Christian Church. Only those churches which have a group of trained personal workers will be successful in retaining such seekers after Christ.

#### Doing Union in Japan. (91)

(From an article by A. D. Woodworth of Tokyo in The Christian Missionary, the following paragraphs are culled.)

The question of church union was most interesting. Dr. Brown showed that the Presbyterian Board had adopted unanimously a resolution to the effect that in foreign mission work, their purpose is not to establish a church, not to establish a creed; not to teach any distinctive new doctrine, but to give the people of all lands a Person and a principle.

A Lutheran missionary had put it to his board in this wise: "Would you continue to do mission work in Japan if you knew that in the final breakup and amalgamation of denominations the name Lutheran and our special denominational tenets should disappear?" Unanimously the board decided in the affirmative.

It is admitted that missionaries feel least of all the denominational differences as barriers of separation. It is also admitted that the differences between members of the same church (and this is true of all) are greater than those which divide the denominations. The pertinent remark of a little girl in regard to union, viz.: that "If Jesus did not mean what He said, why didn't He say what He meant?" was received with applause.

Naturally missionaries teach the special doctrines of their own churches, but in the main the doctrines are the same. Dr. Brown told of a company of Christians who prepared a statement of the doctrines on which they agreed, and in an appendix they put the points of disagreement. On examination they found the points of agreement large and important, and the appendix small and unimportant. Finally some one suggested that they perform the common surgical operation of these times and cut out the appendix.

On a final vote of the missionaries of perhaps a dozen missionary bodies there was a unanimous wish expressed that the time might come when all the followers of Christ might be united without the denominational names to separate them.

Evidently the spirit of union is more and more taking a grip on the hearts of God's people, and the arguments which are used are sure to bear fruit, if not in this generation, at least in the hearts of coming generations, who yield more readily to the great truth that Christ wants all His people to be one. (Keep at it, Brother Woodworth, and we'll have union yet.)

#### Clippings.

Dr. Matthee B. Babcock said: "Ye are my witnesses," beginning at Jerusalem—"that is City Missions." "In all Judaea"—that is Home Missions. "And in Samaria"—that is any particular tribe or nation that you do not like. "And to the inmost parts of the earth"—that takes in the last man.—Selected.

A Japanese who had been spending four years studying the manufacture of liquors, and expecting to make that his business, gave up his plans on learning that a Christian could not engage in such a business.

"Can we whose souls are lighted  
With wisdom from on high,—  
Can we to men benighted  
The Lamp of Life deny?"

The Camp of Salvation?  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name."

Some church members use a missionary meeting for the same purpose that a dog uses his kennel, a place in which to sleep and growl.—

There is something wrong with our soul's health if we have no appetite for any kind of missionary work.—

The day is again passing with the man who comes to the conclusion that there are too many heathen abroad.—

Men who get the Bible wide open are not afraid they've lost their money when they give a little of it to send the Gospel to the heathen.—

The man who eats ten cents worth of ice cream and claims credit for giving ten cents

to the Lord, comes of the lineage of Annanias. In the first place, they believed men were to be saved not primarily from a future destiny, but from a present character. Being "lost" was a term which described not a coming disaster, but a present condition. "If our eyes be hid," said Paul, "it is hid to them that are lost." Men who did not have the salvation of Christ were not men who looked forward to being lost, but men who were in their separation from Christ aliens, and therefore having no hope, and without God in the world. In his own experience he declared that God had taken him dead and made him alive in Christ.

Robert Speer.

Many Buddhist temples are now being used in China for schools. The dusty old idols have been pulled down and thrown out to make room for the apparatus and for the pupils. In some places the idols were thrown into the river. The people gathered about to see what the effect would be, and when asked what was going on, they said, "The gods are taking a bath." China has turned her face toward the sunrise. A new day has dawned on that ancient land and people.

In connection with the fire which occurred on Tuesday evening on Jizosaku, in Yokohama a Japanese dealer who caters to foreign trade in his sign "cleaning and washing foreigners" was burned out, but his customers can easily trace him as a paper fastened to the pole in front of his store states, "Removed temporarily right topside." Whether he refers to himself or his business is a little doubtful. W. D. Cunningham, of Tokyo, Japan, who addressed our men last September, has authorized the editor to forward any facts that any may wish to contribute to his mission there. Mr. Cunningham conducts a mission independent of the Foreign Christian Missionary Society's work in Japan and is doing excellent service in a part of Tokyo that would otherwise not know the Gospel.

The Christian.

In a recent issue of a Manila paper, sixteen applications to conduct liquor establishments appeared. Thirteen of the applicants bore Japanese names and their houses are all located between No's 28 and 76 on the same street. The Japanese have captured the hardy-soot business of the Philippines and now they are after the liquor business.

Philippine Christian.

Referring to the relations between Japan and China, Dr. Morrison says:—

"The tendency in Japan is to help the education and enlightenment of the Chinese; to try to obtain for them some of the advantages in trade and commerce which the Japanese have themselves secured by better education, closer intercourse with the outside world, and the adoption of Western progressive methods. The Chinese and Japanese got on well together during the occupation of Peking. The portion of the city assigned to the control of the Japanese was pacified immediately, and business went on as if nothing exceptional had occurred. There are several hundreds of Chinese studying now in the Japanese military schools at Tokio, and lately 60 students went over in one batch—all these the sons of prominent officials, or from the best Chinese families. All this must help to a better understanding between the two powers."

struments for demonstrations in physics.

To Father Tsuchihashi belongs the distinction of being the only Japanese in the Society of Jesus. He joined the organization many years ago in China, being attached to the Sicawei Observatory, as mathematical instructor, but has pursued his studies in different parts of Europe, especially Paris. He speaks Chinese, French like a Frenchman, and knows sufficient German and English for reading purposes. Altogether his is a remarkable personality.

Father Gettelman is an American citizen who also worked in Toledo as a lecturer on philosophy. He is known too as the translator of a standard work on Socialism from the German.

Father Hoffmann states that in due course a staff of Japanese teachers will be engaged, while as the work develops, other competent instructors belonging to the Society will be imported from abroad.

### Conference of Representatives of Religions

TO THE EDITOR, JAPAN ADVERTISER

The public announcement that it is the purpose of the Vice-Minister of Home Affairs to hold a conference of representatives of Shintoism, Buddhism and Christianity has awakened wide interest. It could not be otherwise. But among the statements that have appeared in the press there are some which have been written without a clear knowledge of what is intended; and, in order to prevent possible misunderstanding, the Vice-Minister has sanctioned the publication of the following statement:

1. The primary intention in holding the Conference is to direct attention to religion as a necessary means to the highest spiritual and moral welfare of both the individual and the nation. For a number of years this matter has not been given the importance that properly belongs to it; and the primary purpose of the Conference is to reassert that importance.

2. No attempt is intended to unite the adherents of the several religions in one body; still less to establish a new religion. Shintoism, Buddhism and Christianity are all religions; but in certain important particulars each differs from the others, and the religious convictions of the adherents of each should be respected without interference. It may, however, be confidently presumed that Shintoists, Buddhists and Christians alike will cordially recognise a responsibility to act as fellow-laborers for the advancement of the spiritual and moral interests of the nation to the utmost of their ability.

3. Shintoism and Buddhism have long had a recognized place as religions of the Japanese people. Christianity should also be accorded a similar place.

(Signed) WILLIAM INBRIE.  
M. C. HARRIS.  
GALEN M. FISHER.

WEDNESDAY, SEPTEMBER 10, 1903

## Admires Japanese Prison Administration

### South African Visitor's Praise For Sugamo

Mr. J. de V. Roos, Secretary of the Department of Justice and Director of Prisons in South Africa, is a warm admirer of Japanese prison administration, especially as seen in the large establishment at Sugamo. Though simply holidaying in Japan, Mr. Roos took advantage of the opportunity of learning something of Japanese prison administration in which he has been particularly interested for some years, and on Monday afternoon was shown over Sugamo Prison. His first feeling was one of surprise when he saw the trim garden and flowers inside, presenting a striking contrast to the forbidding stone flagged yards of penal establishments in western countries, but he was further astonished when he observed the artistic productions of the jail. In most modern prisons the inmates are employed in useful occupations, but the Japanese Prison Department has advanced beyond that, and prisoners are allowed to engage in operations which develop the artistic faculties, such as are seen in the lacquer work for which Japan is famous. This feature is unique in prison administration, and appealed very much to Mr. Roos, who was also impressed by the fact that the Sugamo establishment is governed without recourse to corporal punishment. Another aspect which seemed unique is that prisoners after getting through their allotted tasks in common during the day are given work to be done in their respective cells, such as braid work, but Mr. Roos thought this was perhaps quite consistent with the long hours the inmates would work at their ordinary occupations. The visitor concludes that prison labor must prove more remunerative in Japan than in any other country, and he is convinced that Japan is one of the foremost countries in the world in dealing with prison problems.

Mr. Roos travels to London across Siberia before returning to Pretoria.

## WE WONT DESERT YOU! CRY JAPANESE LABORERS Hawaiian Employer's Extraordinary Experience at a Critical Time

Colonel Samuel Johnson had a lumber mill at Paha, Hawaii. One day last year the plant was destroyed by fire.

Johnson summoned before him his four hundred employees, all Japanese and said. "We have lost everything and have no money to pay you at least for a month or two. But I am determined to rise from the ashes and rebuild the business. How many of you boys would stay with me and help me through the months of struggle? I feel sure of my ability to pay after a few months every cent I owe you. I cannot, of course, urge you to stay under the circumstances but I shall be thankful if you feel disposed to do me service.

Without a moment's hesitation the four hundred men answered as in a chorus: "We shall not desert you!"

The colonel quivered with emotion and almost burst into tears. He had counted upon the sympathy of at least some of the boys, but how could he expect that all the four hundred would stand by him with such unflinching loyalty?

In a letter to a Japanese newspaper in Honolulu he describes the mingled feeling of amazement, admiration and gratefulness which he experienced at this extraordinary demonstration of unselfish devotion on the part of the workmen whom he regarded as ignorant and mercenary and whose souls he had never tried to fathom. The incident threw a new light into the colonel's mind, making him a sympathetic and appreciative employer eager to know more of the Japanese spirit.

The Japanese-American Commercial Weekly (New York), which prints the above story, remarks:

The story perhaps furnishes an apt illustration of the peculiarity of Japanese character. Essentially an emotional race the Japanese appreciates kindness as keenly as he resents unkind acts. **Take him into your confidence and open your heart to him and he is ready to "follow you through fire and flood,"** as the Japanese says. On the other hand, if you deal suspiciously with him or try to manage him with a show of authority, he puts himself on his guard and becomes untractable.



"About four o'clock after a prolonged discussion of the three bills thus presented, it was unanimously agreed to adopt the following compromise resolution:

" We acknowledge that the will of the Government authorities, which led us to hold the conference of the representatives of the three religions is in conformity with the principle of the freedom of religious beliefs, to respect the authority of religion, which each possesses, to promote national morality, and to improve public discipline, without spoiling our original creeds; and the statesmen, religionists, and educationists, non-interfering with one another, and to maintain the honor of the Imperial Household and to contribute to the progress of the times. As this is in accordance with our original maintenance, we comply with the request of the authorities and promise to make all possible effort for perfectly discharging the onerous duty of the betterment of the nation, always adhering to our own belief. Simultaneously we hope that the Government authorities will never be short of their endeavor and assistance in realizing the ultimate object of this conference. With those principles and objects in view, we have made the following decisions:

" (a) To foster and develop our respective creeds, to promote the welfare of the State, and to contribute to the developments of national morality.

" (b) To hope that the authorities concerned will respect religion, to fraternize the relations between the statesmen, religionists, and educationists, and to contribute to the progress of the nation. "

# CORRESPONDENCE

## Christianity in Japan

TO THE EDITOR OF THE JAPAN ADVERTISER

SIR:—Nearly two years have passed since the so-called Conference of Three Religions. The expressed desire of some of those connected with the calling of the Conference was that all moral and spiritual forces at work among the people might be encouraged to greater efforts. There was and has been a general recognition of the fact that the 'powers that be' are not powerful enough to train the youth of the country in the paths of righteousness. The events of the last year have confirmed the opinions of those that called the conference in respect to the necessity for a religious faith that shall act as a balance-wheel of restraint on some social tendencies of modern Japan.

One of the results of the Conference was that Christianity became recognized as one of the religious forces of the country, and that it was given one of the best opportunities it has ever had in the Far East to show its power as a moral force. With a fair chance and no favors it has the opportunity to justify its claims. To be sure not all obstacles have been removed, and the time is too short to judge of the results of the larger freedom secured as one of the indirect effects of the Conference. But judging from some of the things one sees and hears, there has developed a tendency to squabble over minor matters, and thus lose a great opportunity. In educational matters, the movement for a Christian University has been held up by a denominational ambition for the improvement of sectarian schools. Denominational loyalty is a good thing, but not when it stands in the way of larger movements for the public good. Even the Y.M.C.A. has become entangled in a dispute with the Toitsu Kyokai, and there is indication of useless discussion and dissension in several quarters. The Mott Conference has come and gone, and while many

matters of importance were discussed, little was said as to the social and ethical message of Christianity. Some who have thought that Christianity "has come to the kingdom for such a time as this" have been greatly disappointed at the general lack of interest in social and philanthropic endeavor. At the very time when with zeal and vision the gospel message needs to do its utmost to meet the spiritual needs of the times, it would seem that there is over emphasis of method and machinery.

And now the speakers fresh from America tell us that the solution of the California question rests with the educators, and that religion furnishes the atmosphere for mutual understanding and the breaking down of race-prejudice. This gives the Christian missionary and the Japanese Christian worker a great field in which to prosecute his labors, for the atmosphere is rife with both misunderstanding and race hatred. With such a chance to vindicate its claims of Human Brotherhood and Universal Love it is high time that Christianity mistake not the trees for the forest. "What would Christ do?" Surely he would not leave the lame man

in the ditch to argue with a Pharisee on the qualifications for membership in the synagogue.

Thanking you for the opportunity to say these few words on an important theme. I am, Yours truly,

MOTOMICHI SHIN JA.

this country he had been interested in observing that Japan was confronted with problems which presented themselves to the American people some decades ago. He did not, however, mean to say that Japan was therefore behind the other nations. He did not think that Japan need be ashamed of her youth, for as a matter of fact all progressive nations are young and new. They are all in the process of change and experimentation. Taking the question of government, for instance, all people are still in an experimental stage. He referred to the famous statement by Lincoln on the occasion of the unveiling of the monument at Gettysburg, when the great President said that the brave fellows who fell at that spot had given their lives so that the government of the people might be preserved. America, like most other civilized countries, has a government for the people, but, the distinguished speaker proceeded, she can hardly be said to have got a government by the people. That, he said, was the object the Americans were now striving to get at. As for Japan, she has already got to the stage of government for the people, and Dr. Eliot hoped and trusted that she would successfully attain the last stage of political development.

During the luncheon, the party was treated to a few choice performances by a troupe of Japanese musicians.

After the luncheon Mrs. Eliot was entertained at a separate stand in the garden with the *chanoyu* or tea ceremony, in which the venerable lady showed keen interest. Dr. Eliot was taken over to a separate Summer pavilion where he spent his limited time in a short conversation with the Baron on philosophical and religious topics. The *rakugaki* wares were also baked in the garden for Dr. Eliot and his suite. And a little after four the American guests took a train for Nikko, where they will remain for two days seeing the Toshogu Shrines and other objects of interest and on the noon of the 2d will return to be entertained by the Unifaria.

Shibusawa at his villa at Oji. Previous to this Dr. Eliot and party paid a visit to the Nishigahara Agricultural Experiment Station, where, by the courtesy of Professor Honda, they made an inspection of the establishment. At Baron Shibusawa's luncheon covers were laid for twenty-six which included, besides the hosts and Dr. Eliot's party, Baron Takahashi, Governor of the Bank of Japan, Baron Sakatani, former Minister of Finance, and Baroness Sakatani, Prof. Dr. and Mrs. N. Hozdumi, Baron I. Kikkawa, Mr. S. Hayakawa, Head of the Mitsui Bank, Mr. T. Kurachi, Vice-Minister of Foreign Affairs, Prof. Nakajima, and Prof. Anesaki of the Imperial University of Tokyo, Dr. Ukita, of the Waseda University, Mr. E. Ono, Mr. Y. Sasaki, Mr. J. Naruse, President of the Women's University, Rev. Dr. G. S. Greene, Dr. Clay MacCauley, Mr. T. Sakai, of the Foreign Office, Mr. K. Fukui, and Mr. M. Zunoto.

Baron Shibusawa, in proposing the health of the guest of honor, said that he had looked forward with the keenest interest to the present visit of Dr. Eliot to Japan, for he had heard much of the unique position which the distinguished visitor occupied in the world of education and thought in the United States. As he was so good as to promise to come and take luncheon with him at his villa, he had asked a number of representative men in business, politics, and education to meet him, so that they might have an opportunity of a quiet talk with him on scholarly and current topics. He was, therefore, very sorry that the shortness of Dr. Eliot's stay at his villa would hardly allow any time for conversation after luncheon. Nevertheless the Baron wanted to assure the distinguished guest that he warmly appreciated his kindness in coming to his luncheon and to extend to him, his good lady, and the other members of his party a very hearty welcome.

Dr. Eliot, in reply, said among other things, that he fully shared the Baron's disappointment in the shortness of time at his disposal. Since his arrival in

## DR. ELIOT AT THE COURT

AFTERWARD ENTERTAINED BY BARON SHIBUSAWA

*Japan Times, June 30/12*  
By Charles William Eliot, former President of Harvard University, accompanied by Mrs. and Miss Eliot and Mr. Pierce repaired to the Imperial Palace yesterday morning at 11 o'clock and were received in audience by H.M. the Empress at the Hall of Pawlounia. Dr. Eliot expressed his thanks for the Imperial kindness in inviting him to a luncheon at the Shiba Palace last Friday. Her Majesty was pleased to address Dr. and Mrs. Eliot in gracious terms and make presents of sweetmeats. Dr. Eliot and party retired from the palace about 11.30 a.m.

Entertained by Baron Shibusawa

In the afternoon Dr. Eliot and party were the guests of Baron and Baroness



DR. MOTT. *Prof*

*Seoul*  
Dr. John R. Mott and party are expected to arrive at South Gate Station from Mukden to-day at 11.40 a.m. Dr. Mott is a graduate of the Cornell University and holds the degrees of L.L.D. conferred on him by Edinburgh and Princeton Universities. He is looked up to by the world as the foremost Christian worker and one of the greatest men of the day. We understand that the chief object of his present tour is to inspect in the capacity of chairman of the Continuation Committee of the World Missionary Conference how missionary work is being carried on.

We respectfully offer our hearty welcome to the distinguished visitor and his amiable wife as well as to all the members of his party. We remember with gratitude what good work Dr. Mott has done for and what great favour he has shown to our young men. For this reason, our pleasure at welcoming him here is all the greater and more sincere. We venture to hope that in spite of the limited time of his stay and the great amount of work he has to attend to in Seoul, he will enjoy the cordial hospitality the representative Japanese here intend to show him.

Dr. Mott comes here at an opportune time. The long pending Conspiracy Case, in which many Korean Christians have been implicated, has just been brought to an end, giving satisfaction to all except a few persons only. Dr. Mott will see how baseless was the charge made by certain interested parties that the ease was an outcome of the hostility of our Government to Christian work in this peninsula. He will also see how sincerely our Government is trying to promote good relations between it and foreign missionaries, giving to the latter every facility for carrying on their work. He will see, we trust, that no Government is so tolerant and broad-minded as ours in dealing with all religious questions, and will be gratified to find Christian work in general is making good and steady progress in this peninsula.

We regret, however, that there exists at present one trouble in the religious field of this peninsula which constitutes the only blot in its bright feature. It is the internal discord of the Korean Y.M.C.A. It is a very unpleasant affair unworthy of a body of men, whose guiding principle should be love and peace. That the sooner the trouble is settled the better for all concerned nobody can deny. We hope that Dr. Mott will carefully investigate the situation, hear the view of both sides concerned and settle the question in a satisfactory way.

## The Japan Times

TOKYO, SUNDAY, DEC. 29, 1912.

### PEACE MOVEMENT

BEFORE us lies the first number of *The Japan Peace Movement*, which is described as "the monthly organ of the Japan Peace Society and the American Peace Society of Japan." It is a publication of unpretentious appearance with thirty-odd pages of reading matter divided into Japanese and English departments. We rather like its plain, sober get-up as fitting the serious purpose it is intended to serve, and are still more pleased with its contents, especially in its Japanese section, where the reader is introduced to the views and thoughts of the world's leading thinkers on the peace movement. The public no longer need to be told of the importance of preserving international peace. It has reached the stage when it wishes to know how its preservation may be effected, and consequently what cause or causes lead to international wars. Is the cause the thirst for conquest, concealed in the modern terms of colonial ambition; or is it economic hegemony; or is it race prejudices and jealousies, or religious antipathy, or the spirit of revenge for past wrongs fancied or real; or is it a combination of all or some of these psycho-logical promptings? It will be a long time before these questions are finally answered. We commend *The Japan Peace Movement*; because it begins with a study of these problems, and even if it is done in a very modest way it promises a continuity of effort in the right direction.

As to the disturbance of international peace, a great advance will have been made toward its prevention when the possible causes above enumerated are fully sifted and studied in all lights. In the meantime it may be pointed out that the most prolific source of tendencies that threaten the ultimate outbreak of war is undoubtedly the misconceptions that one country has with respect to another, such misconceptions originating chiefly in newspaper misrepresentations, intentional or otherwise. These misconceptions

arouse and keep alive among the people laboring under them the spirit of hostility against the country so misrepresented, while the latter finds it difficult to hold down the smoldering fire of just resentment, and

there is constant danger of a rupture between them on the least provocation or pretext. For instance, there is a journal published in a Southern port of this country, which, in mockery of the journalistic independence and impartiality it sometimes preaches, makes it almost its sole aim to distort facts, to pass as disinterested and unbiased views those that come from violently biased and interested sources, and to resort to interpretations in the worst light possible whenever it deals with Japan's foreign relations. If this pitiful exhibition of debased journalism is to be ascribed only to the benighted idiosyncrasy of the editor and proprietor of the Southern paper in question, one might dismiss the matter in contempt. But when it is known that that journal takes delight in seizing every opportunity to try to poison the cordial relations existing between this country and Great Britain or America, and when it is seen that this attitude well tallies with that of a certain Power in Europe, one can not but conclude that the misconceptions the journal is always assiduous in propagating are also misconceptions obtaining among the people of that particular Power. And we naturally resent them. For does any one believe that those aspersions and detractions of this country are published for the benefit of either Great Britain or America, and our resentment can not but be all the more intense owing to the meanness of the tactics pursued. This is an instance in which a single journal keeps two peoples in constant exchange of misconceptions and resentment, the accumulation of which may eventually precipitate a rupture by the very weight and persistence of it. But we by no means think that this is a solitary case of the kind; and it will be worth while for peace-workers to include in their subjects of study one that deals with international mischief-making journalism.

\* The paper referred to is "The Kobe Chronicle"; but the hearty and New York for and New York Herald could be in- cluded  
H.S.

### NEW RELIGIOUS ASSOCIATION IN JAPAN.

An association called the Nippon Religious Association has been organised in Tokyo by Buddhists, Shintoists and Christians. A meeting of representatives was held at the Seiyoken, Tsukiji, on Wednesday afternoon last. Some four hundred religionists, comprising a large number of Shintoists, educationists, and Government officials, were, reports the *Japan Mail*, in attendance. Rev. Dr. Kern, of the Universalist Church, and a few other foreign missionaries as well as Mrs. Gordon, an earnest Buddhist devotee, were also present.

The meeting was opened by Baron Sakatani, the Mayor, who was in the chair. He proposed to call a general meeting of the Association every year. This, as well as some other proposals, were left for future discussion, to a Committee of thirty-five, specially appointed by the Chairman for the purpose. Interesting speeches were then delivered by many of those present, among the speakers being Mr. Shibata, a Shinto Priest; Mr. Dogi, a Buddhist Priest; Rev. Ozaki, of the Japan Congregational Church; and Dr. Inoue, the rear being brought up by Baron Sakatani, who, from a "secular" standpoint, as he called it, spoke as follows:—

"Of late the Religious Bureau has been transferred to the Educational Department. This bears eloquent witness to the impending change of the times and may in some sense be regarded as signifying the surrender of the educationists to the religionists. Viewed from the standpoint of the latter, the phenomenon becomes an additional factor that renders their responsibility all the more weighty and their prudent attitude imperative. I was born in a family of devoted Buddhist believers, as my parents were; yet I failed to become a regular religious believer, chiefly because I was brought up during a period between the latter days of the Tokugawa Shogunate and the early part of the Meiji era, when anti-religious ideas were peculiarly predominant all

over the Empire. In fact very few of the Japanese have, so far, attached due importance to the merit or influence of religion, even the Imperial Decree of Education, issued in the 23rd year of Meiji, making no reference at all to such doctrines. Since towards the latter days of the Meiji era, however, the influence of religion has come to force itself upon the attention of the general public. This tendency indisputably heralds the radical change gradually coming over the times; and it was in order to cope with this new development of the situation that the Religious Bureau was transferred to the Educational Department. Such being the case, it is not only natural, but even necessary, to call a general religious conference at this moment when there is such great importance attaching to the future activity of religionists in general."

The formal speech making was brought to a close towards half-past four the same afternoon. A luncheon was then served when Mr. Tokonami, President of the Imperial Railway Board, in the course of an after-dinner speech, said that he was, perhaps with all those present, heartily pleased to think that so many representatives of different religions should have sat in conference in the presence of Government officials, and have concluded important discussions amidst an atmosphere of fraternity and harmony.

Mr. Tokonami was followed by many others, among them being Rev. Dr. Kern; Mr. Oishi, M.P.; Mr. Ebara, Director of the Tokyo Young Men's Christian Association; and Dr. Takakusu. The last speaker was Dr. Inoue, who after an interesting and amusing speech, additionally announced that an international religious convention would be called in Tokyo next year, at the instance of Dr. Sunderland and others, the expenditure required for the function to be defrayed, as arranged already, by Baron Shibusawa and many other noted business men of the city.

Finally, three cheers were given for T.I.M. the Emperor and Empress, at the proposal of the Chairman, after play of the national anthem. The meeting broke up about eight the same evening.



S. *Send Prof.*

December 25th, 1912.

"ASSOCIATION CONCORDIA"

WORK FOR THE CLOSER UNION  
OF ALL RACES AND  
RELIGIONS

*John D. ...*  
EFFORT TO REALIZE THE SPIRIT  
OF MODERN THOUGHT IN  
BROTHERHOOD OF MAN

*Jan 30, 1912*

A notable meeting was held at the Seiyoken, Uyeno, last week. It was notable not only for the large number of these who met but for their prominence and the variety of the fields of activity represented by them, especially in view of the object for which the meeting was called. Its promoters were Dr. Tetsujiro Inoue, Dr. Rikizo Nakajima, and Dr. Masaharu Anezaki of the Tokyo Imperial University, President Harada and Professor Gulick of the Doshisha, President Naruse of the Japan Woman's University, Professors Ueda, Kuwaki, and Matsumoto of the Kyoto Imperial University, Dr. Ukita of Waseda University, Baron Shibusawa and Mr. Ichizanon Morimura. Those who attended the meeting included Dr. Unokichi Hattori, a well-known scholar of Chinese literature, Mr. Kintaro Hattori, proprietor of a watch and jewelry store in the Ginza, Mr. Tokonami, Vice-Minister of Home Affairs, Mr. Shintaro Ohashi, proprietor of the Hakubunkan publishing firm, Mr. Seiran Ouchi, Buddhist priest, Mr. Toyoji Wada, company director, Mr. Masayoshi Kato, vice-president of the Nippon Yusen Kaisha, Dr. Kunika Katayama of the College of Medicine of the Tokyo Imperial University, Dr. Katsuhiko Kakehi, jurist, Baron Takahashi, banker, President Takata of Waseda University, President Tsubono of the High Commercial School, Mr. Buei Nakano, president of the Tokyo Chamber of Commerce, President Murakami of the Tokyo Foreign Languages School, Dr. D. Greene, Rear-Admiral Yashiro, I.J.N., Rev. Ebina, President Tejima of the Tokyo Higher Polytechnic School, President Sawayanagi of Tohoku University, Commander Tetsutaro Sato, I.J.N., Baron Kiikawa, Baron Megata, and Mr. Heigoro Shoda, former managing director of the Mitsu Bishi Company. The enumeration will show how representative of various professions and occupations were the men assembled. They all came to discuss proposals set forth in the prospectus which is given below—a fact that is in itself a very significant sign of the times. The meeting closed after formally announcing the formation of a new society to be known as the Association Concordia, electing a board of trustees and other officers, and deciding to publish a magazine.

It may be added that, in discussing the general lines of work for the Association to start with, it was found that all present were agreed on three points, namely: 1. There was discernible among the leaders of thought the world over a tendency for the convergence of views in that they were all looking and working for the discovery of a common agreement for all races and peoples on which to base the teaching and guidance and promotion of the moral and spiritual progress of mankind. 2. It is desirable to infuse more spiritual or ethical elements than at

THE ASSOCIATED PRESS OF AMERICA.

A report is going the rounds of certain foreign newspapers in Japan about a change in the representation of the Associated Press of America in the Far East. The *Japan Chronicle* says it infers that "Mr. J. R. Kennedy, the representative of the Associated Press in Japan is to be removed." Mr. Kennedy, who is now staying in Seoul in connection with the hearing of the Conspiracy Case, was shown this by a representative of the *Seoul Press*. He laughed and said: "The authorship and the medium stamp the paragraph as a malicious lie. It is not worth denying, but of course it is not true."

In this connection we do not think the continual attacks made by certain foreign papers in Japan against the Associated Press and Mr. Kennedy, its representative in the Far East, very edifying. Mr. Kennedy has done nothing wrong. It appears to us the reason why he is made by them the object of these malicious and untruthful attacks is that he has done his duty faithfully and consciously as a journalist and representative in the Far East of the Associated Press which has the entire membership of nearly one thousand influential American papers. What the assailants of Mr. Kennedy apparently want him to do is to assume the same attitude as theirs against Japan, constantly misrepresenting and abusing her so that she may be discredited in the estimation of the western public. Mr. Kennedy, however, refuses to follow their example and aims only at giving fair and true reports concerning Japan. To certain foreign papers published in Japan, this is synonymous with being pro-Japanese and hating, as they do, all who speak fairly of Japan, they have come to regard Mr. Kennedy as their enemy. With regard to the Conspiracy Case their enmity against him has deepened. They have allowed themselves to be made organs of a certain interested party and conjointly with a New York paper of the yellow type, have published piles of sensational articles against Japan so as to stir up anti-Japanese popular feeling in America. They have failed, mainly because the Associated Press has given the American public an accurate report of the case and proceedings in Seoul. In their disappointment and chagrin, it is no wonder that they bitterly hate Mr. Kennedy and have now proceeded

present case and it seems to us to attack the Associated Press as unreliable concerning it is tantamount to exhibiting meanness of heart.

to circulate a false report at his expense. Mr. Kennedy regards all these attacks with serene contempt, for his position is immovable, enjoying, as he does, the utmost confidence of his employers. A proof of the great confidence he enjoys as a reliable man is that he has been asked by Reuter to represent the great London news agency in the trial of the Conspiracy Case. In our opinion, the Associated Press and Reuter may well rest assured that Mr. Kennedy will send them reliable reports of the trial. Not only does he daily attend the Court himself, but he is ably assisted by Mr. Bolljahn, a long resident in Seoul, knowing well things Korean, as well as by one able Japanese short-hand writer and two expert Korean interpreters. No foreign paper is so well represented in the Court with regard to the

"A MALICIOUS LIE"

Says the *Seoul Press*:—A report is going the rounds of certain foreign newspapers in Japan about a change in the representation of the Associated Press of America in the Far East. The *Japan Chronicle* says it infers that "Mr. J. R. Kennedy, the representative of the Associated Press in Japan is to be removed." Mr. Kennedy, who is now staying in Seoul in connection with the hearing of the Conspiracy Case, was shown this by a representative of the *Seoul Press*. He laughed and said: "The authorship and the medium stamp the paragraph as a malicious lie. It is not worth denying, but of course it is not true."

The *Seoul Press* undertakes a lengthy defence of Mr. Kennedy's "fair and true reports," declares he enjoys the utmost confidence of his employers, notes that he is representing Reuter's Agency as well as the A.P. at the conspiracy trial, and animadverts upon "certain foreign papers published in Japan" which have published "piles of sensational articles against Japan so as to stir up anti-Japanese popular feeling in America."



present in the fundamental principles regulating social intercourse as well as interclass and international relations in place of materialistic tendencies which characterize even peace movements. 3. Peace is the great desideratum, and it is the most important that ways are attempted to avoid clash of interests in places where different races and nationalities come into direct contact with one another.

As to the inception of the basic idea of the new movement, it may be interesting to note that President Naruse is to be credited with it. As far back as last Summer the present writer found him working on the idea. Since then Mr. Naruse has sought the views on the subject of such men as Prince Katsura, Marquis Saionji, and of leading men in different walks of life and found them all feeling the need he has himself felt, that is of burying differences for the sake of concerted effort of all for the moral uplift of society and of bringing the world to a common understanding on a higher basis than hitherto attempted, and educating and leading the public in that direction. So it may be said that the Association Concordia has come to life with the strong support of the best elements of the country, and it is to be hoped that it will be successful in its work. The prospectus referred to runs as follows:

#### Prospectus of Association Concordia

The civilization of the twentieth century is breaking down the barriers of race and nationality and is transforming the world into one great corporation, not merely in the realm of commerce and industry but in that of intellect. The world-wide work of Christian missions, the comparative study of religions, morals, and literature, as well as the development of science, are daily stimulating the intellectual activity and the sentiment of the nations. But while Western civilization, the leading factor in these world-movements, has behind it the culture and traditions of Greece and Rome, so, on the other hand, has the civilization of the East the culture of, and inheritance from, India and China, running back for thousands of years, and which can not be readily changed. Furthermore, there are the commercial and industrial rivalries and the friction growing out of immigration and colonization problems. Unhappily these various causes of irritation too often lead to an undue emphasis upon national and racial differences, and so endanger the peace and harmony of the world. Consequently it is a matter of vital importance to foster mutual sympathy and the sense of common interest among nations, but especially between the peoples of the East and of the West. With this end in view, most earnest effort must be made to secure on the part of each a better understanding of the faith and ideals of the other. While in its more superficial aspects the intercourse between the East and the West grows increasingly intimate and their scientific interests wider, there is still a sad failure on either side to appreciate the deeper things of the spirit that underlie the life of the other. Without question, the removal of causes of irritation as regards political and commercial affairs is an imperative duty; but the promotion of a better understanding between the East and the West, regarding each other's faith

and ideals, and the creation of reciprocal sympathy in relation to the deeper problems of the spirit, are matters of no less urgency, if we would lay secure foundations for international peace and good will.

Modern science has explored the mysteries of Nature, and by the practical application of the principles thus discovered has not only added greatly to our material well-being, but has also thrown much light upon our spiritual and social environment (and upon the solidarity of mankind and the fundamental unity of our spiritual aspirations). Henceforth, no nation and no religion can maintain its life apart from the ever onward movement of the world's thought. The civilization of the world will hereafter flow in one strong current. Each nation and each religion must, it is true, give expression to its own characteristic virtues and thus contribute something to the universal civilization, yet in its ultimate purpose it must bring itself into harmony with the grand concert of the world's ideal.

Moreover, every nation carried forward as it is, by the tide of modern civilization, faces, in spite of its particular history and character, the same problems and difficulties. The conflict between individualism and imperialism, which is the result of the earnest thought of the day; the discord between traditional faith and ideas, and the various social and economic questions, the outgrowth of the industrial revolution of the eighteenth and nineteenth centuries, the apparent hostility between the positivistic tendency due to the rise of modern science and the idealistic principle of the old religion; the opposition between practical morality and education and philosophical faith—these and many other problems, common to the East and the West, are awaiting our solution. Is it not the duty of both to exert themselves to their utmost, each in its characteristic way, but in a spirit of helpful co-operation, for the mastery of these great problems? No satisfactory solution can be reached without world-wide co-operation.

Hence we deem it necessary to form an association with the view of promoting the study of these and other questions, bearing upon the world's progress. This association will not be an organ for the propagation of personal principles or doctrines, but its aim will be to study the thought of the world, whether ancient or modern, Eastern or Western, in a spirit of fairness and candor, and thus foster a deeper mutual sympathy and respect on the part of the representatives of the two great civilizations, which, as we have said, are destined to converge into one strong tide. Each who may take part in this association shall be free to set forth such views of truth as he believes will further its object, and be tolerant of the reasonable opinions of others.

The first enterprise of this association will be the publication of a review, quarterly or otherwise, which shall be devoted to the study of the various problems in the fields of religion, philosophy, ethics, sociology, education, literature, etc. Studies in history, criticisms of contemporary thought, occasional essays written with the view of guiding current thought, will also find a place in its pages. Later plans may be formed for lecture-courses, and publication of various sorts, also for opening the way for visits to the East or to the West on the part of distinguished scholars, for international congresses, etc. This association will in co-

operate with similar bodies in assisting tourists, and in other measures that promise to further its general aim; or it may undertake such work on its own initiation.

In short, the purpose of this association is to promote the progress of civilization by international cooperation, with special reference to the solution of the various intellectual problems that lie in its path. Those who are in sympathy with this program, whether educators, statesmen, or men of affairs, are invited to join us, each bringing to the solution of our common problems such contributions as his special experience and standpoint may enable him to offer.

#### EDUCATION IN THE FAR EAST

(By HENRY M. MACCRACKEN, Emeritus Chancellor of New York University)

[Dr. Henry M. MacCracken spent one year, beginning in June, 1910, in the Far East studying educational work in Japan, Korea, China, the Philippines, and India. The following is the result of his observations on the situation in Japan and Korea.]

The work of Foreign Missions has for me never been a particular object of study. I never served on a missionary board or in any society organized to care for missions, but in the past year I was compelled to give attention to missions in foreign lands because I was looking into the whole field of education. As a result I have had brought home to me the thought to which I give my first emphasis today. The highest inspiration of education, whether in Eastern Asia or India, has in recent years, come from the missionary, and especially the American and English missionary. I am naming the American first because I went first to the Empire of Japan, including Korea, where the American missionary has, in the field of education for a half century been easily in the front rank among foreign teachers. The average American writer on foreign lands is conspicuous for his ignorance of what mission work is accomplishing. Nor is he alone in this. Most of the English books of travel may be divided, as regards missions, into two classes; those that misrepresent them and those that ignore them. In my search for facts respecting education in the Far East I saw a good deal of two native classes of people and of two foreign classes. The native classes were Government officials and Government school-teachers; the foreign classes were mission school teachers and other mission workers. Largely through the generous and always so diligent efforts of the former Consul-General of Japan, residing in New York City, Mr. Mizuno, I found in the capitals of Japan, of Korea as also in Port Arthur the greatest readiness to assist me in my study of Government school work, and the most generous hospitality.

I shall not speak in regard to this field of investigation now, except as regards a single point. This point relates to the attitude of the Government of Japan with regard to the school work carried on by missionaries from America in the Kingdom of Korea. I teach Korea the very week in which



the announcement was made of the formal annexation of that land to the Japanese Empire. It had already been practically under the rule of the Mikado since the victory which the army of Japan had won in 1905 in the war with Russia. Korea contains nearly twice as many square miles as the State of New York, but hardly any larger population. The people have been oppressed by bad rulers, conspicuous for ignorance and indolence, and yet have the possible making of a capable people. In size and physique they compare well with the other people of Eastern Asia. It is but a generation since regular mission work was begun in this hermit nation, mainly by the Methodist and Presbyterian churches of America. I felt a more lively interest in this work because among its pioneers is Dr. Horace Underwood, an eminent graduate of New York University. Quite a number of days were spent by me in Seoul, the capital city, where I came into close touch both with the high officers of Government who were all Japanese and with the leading American missionaries who held their annual conferences at that date in this most interesting ancient capital.

I had learned that in the course of a generation our American missionaries had trained teachers for nearly a thousand elementary schools throughout this country, and had persuaded the various communities of Christians to support these schools and to pay the teachers out of their own pockets. I had a lively curiosity respecting the position which Japan would take as to this Christian education now that she was annexing Korea to make it an integral part of the Japanese Empire. I had first a lengthy interview with the Deputy Minister of Education residing in this capital city of Seoul. Some weeks afterwards, having returned to Tokyo, the capital of Japan, I had an equally extended conference with the Imperial Minister of Education. The former told me that the elementary schools which owed their origin to the efforts of American missionaries, made up perhaps two-thirds of the entire elementary educational work going on in Korea. His own Government of Japan had been in the direct control of the school work only since the war with Russia, or about five years. In this length of time the Government had opened not more than three hundred elementary schools in the whole of Korea. It would be their policy to let things continue after the present order. Japan would not attempt to extend her universal compulsory education to Korea in large part both because the country was too poor to bear the taxation that it would require, and because the people were sustained, out of their own pockets, the schools founded by missionaries from America. This Deputy Minister of Education said it might be even better for the Government of Japan, after a while, to lend some money help to the Koreans towards the support and movement of the schools founded by American missionaries, than to spend it for education in any other way. Yet that he was already requiring every school, whether founded by missions or not, to report its work to him. It was the duty of his Government to see that every private school, as well as every Government school, faithfully fulfilled the promises which it was making to the public. This Minister of Education arranged that I should inspect fully some of the higher educational work which the Japanese

were beginning in Korea, especially the industrial or trades college which I found to be admirable, the medical college, and the normal college for the training of teachers. I had also a conference with the Imperial Minister of Education in the capital of Japan. Japan places her Minister of Education in the Cabinet of the Empire, differing in this from our own Government. I rehearsed the statements which had been made to me by the Deputy Minister in the capital of Korea. The Imperial Minister declared that they truly represented the policy of Japan in regard to the school work connected with American Missions. The purpose of the Government was to welcome this cooperation of American Christians in their newly acquired territory. I have referred to the inquiry made by me into the policy of the Japanese Government largely because it contains such decided testimony to what our American missionaries have done in thirty years in the Korean nation.

## The Japan Times

TOKYO, SUNDAY, JUNE 30, 1912.

### CONCORDIA MOVEMENT

A NUMBER of men, prominent in the business, political, educational, and religious circles of the country, met recently in a unique gathering at the Seiyoken, Uyeno, and formed a society to be known as the "Association Concordia." As to who they were and what were their purposes, an idea may be had from an article that appears in another column. To begin with, the promoters of the meeting were men who, as we understand, after years of observation and study of practical affairs in this and other countries, have come to the conclusion that, in spite of ever increasing facilities for international, inter-racial, and inter-religions exchange of views, there is a certain want for a concerted and world-wide movement for the spiritual and ethical advancement of mankind, and who keenly feel the need of meeting this want. They believe that thinkers, the world over, are eagerly looking for a common point around which they may rally and from which they may radiate forces and influences to govern the moral progress of mankind, taking various peace, religious, ethical, and educational movements as so many attempts, separate in appearance but in reality all converging toward

one common goal. The promoters of the meeting were men who would assist in facilitating this tendency for convergence and in determining a final point of concretion, and the men who attended the meeting and endorsed the formation of the new association were those who found in its aim the importance they have themselves felt for a long time.

At the meeting it developed, we are told, that all present agreed on three points. To state them in our own words—Truth is one, though ways may differ in arriving at it, and all should unite in upholding the truth, by waiving differences of the ways. 2. The existing peace movements, good in their way, are inclined to be materialistic in their objects, as may be seen in the propaganda for disarmament or limita-

tion of armament, for arbitration or for international economic harmony. It is desirable, in these circumstances, that a way be found to introduce a spiritual or ethical influence as a basis for regulating international relations. 3. It is most important to study how peace and fairness may best be maintained in places where international or inter-racial interests come in contact with one another, as in the case of Hawaii, the Philippines, some parts of China, etc. It follows naturally that in the new periodical, which the Association Concordia is to publish as its organ, special importance will be attached to the discussion of these points.

We welcome the advent of the Association Concordia. True, its program is very ambitious, being not only international but universal. But it will be readily admitted that the aspirations of the promoters and their supporters are noble and worthy of every encouragement. Turn one's eyes to the world of religion: one is tired of creed differences, sectarianism and denominationalism. Or take education; why should educationists be quarrelling forever on the questions of secularization and religious teaching, when all are agreed on the indispensability of moral training? Or shall we come to the business

world? It is said business or commercial morality is most important in human progress; and yet it is this very morality which produces business delinquents who must be supported by charity, than which nothing is more at variance with the principles of commercial morality! Can this be right? Or turn in which direction you like, you find man's conscience held fast under the grip of materialism. And that is because the ways of arriving at truth are often mistaken for, or pretended to be, the truth itself. It is refreshing and salutary that we should now have an attempt made to hold up truth first, and buy differences of ways.

TOKYO, TUESDAY, DECEMBER 24, 1912.

*John G. ...*  
**Inefficient Japan**

It may be said that Japan was discovered by the West during and after the war with Russia. Unfortunately, however, the daring pioneers who then introduced the land and its inhabitants to the outside world were so surcharged with enthusiasm for Japan's military and naval achievements that they temporarily lost their cooler judgment. Overmuch contemplation of gleaming steel and the acrid smoke of big guns affected their eyesight; they contracted a sort of astigmatism which deprived them of the ability to see Japanese phenomena in their true perspective, the result being that decidedly weird ideas of the nature of this ethnological and geographical discovery were disseminated in Europe and America. Once more were the perils lurking in the syllogism strikingly exemplified. The train of thought pursued by these highly-charged observers seems to have been something like this: A Power capable of defeating Russia must be efficient; Japan defeated Russia; hence Japan must be efficient. Thus was born the tradition of Japanese efficiency which is being constantly trotted out by the home publicist when in Juvenal-vein he is lashing society for its dangerous degeneracy.

There could be no greater fallacy than to suppose efficiency in one direction necessarily implied efficiency in every other. If it did, the need for specialization would disappear, and

we should all of us be universal geniuses. We should appeal to Jack Johnson for an expert opinion on international law, and to the Pope of Rome for a terse definition of the uppercut. So while Japan may truly be said to be a bit of a scrapper, she is hardly the country which we would hold up as a model of constitutional government. Arisaka and Murata have turned out a pretty deadly cannon and rifle; Dr. Shimose invented a gunpowder which made itself heard and felt when it exploded; but no engineering genius has yet arisen to transform Japan into an automobile paradise. The roads are penetrating dust in dry weather and an out-and-out quagmire in wet. Has Japan produced a Dr. Kitasato who discovered the plague germ and is as

familiar with the domestic economy of the most shy and retiring microbe as any Western pathological savant. And yet in this same Japan of Dr. Kitasato, roads are daily sprinkled with filthy tainted water drawn from stagnant moats and drains, and there is not a public vacuum cleaner to be found in the land. A tremendous do-do is made over the inculcation of hygienic habits among the people, but still we see the walls, ceilings, staircases, and corridors of public buildings begrimed with ages of accumulated dirt; tramcar conductors sedulously close every window and ventilator at the first hint of cold, and the seats of these vehicles are upholstered in dust and bacilli-laden plush which is never changed during the lifetime of the cars. The Japanese claim to have vastly improved upon the Western original of the wireless telegraph and telephone. This may be so, but the cold, flinty fact remains that, through official channels, the taxpayer cannot get a private non-wireless telephone for love or money unless he is content to wait for years, while non-wireless telegrams often take as long as an ordinary letter to reach their destinations, or even never reach them at all. The State Socialist at home bangs the table and calls upon the world to witness the beneficent results of nationalized railways in Japan. And yet on the Lilliputian run of eighteen miles odd between the capital and Yokohama, it appears impossible for the Railway Bureau to adhere to the schedule times of the few expresses

it vouchsafes to provide, so that almost every day one of these trains is held up somewhere en route—occasionally not more than a hundred yards from Shimobashi—so that the journey by express not infrequently takes as long as that by slow train. Every extra demand upon the resources of the railway, no matter how ample the previous notice, entails dislocation and confusion, as was illustrated but recently on the occasion of the launching ceremony at Yokosuka and the military manoeuvres near Tokyo. Prehistoric rolling-stock is still extensively used on the main lines, wherefrom the public eyesight suffers even if perchance its liver benefits. Generally speaking the attitude of officialdom is one of "the public be damned." Japan is away behind Europe in her utilization of both motor-cars and aeroplanes. Even that much-belauded branch of the public service, the army, has done little towards the practical application of either, as has been attested by eye-witnesses of the manoeuvres.

As a rule we are not partial to "movements," but the Japanese decidedly are, a circumstance which tempts us to suggest that some public-spirited Japanese should inaugurate a movement in favor of efficiency, and the elimination of slackness in both private and official life. It will be remembered that some years ago in England Lord Rosebery took the initiative in a similar campaign, and that the then Prince of Wales heartily subscribed to the idea, so that the Japanese, if they adopt our suggestion, will be in good company. It may be said that representative Japanese themselves admit the national weakness to which we have adverted. The naval and military leaders recognize it above all others, and are at special pains to guard against it. Hence it is that in such model institutions as the Naval Engineering College at Yokosuka and the Naval Academy at Etajima there exists a remorseless system of checks-and-counter-checks ingeniously framed to keep everybody concerned, from the highest to the lowest, well up to the mark. It is a pity, in the popular interest, that other civilian branches of the public service cannot be similarly stimulated to a higher standard of effort and achievement. Perhaps, when once the conviction gains firm root in the private and official mind, that other things matter



besides the army and the navy, there will be a different story to tell. In several directions the Japanese people are clearly waking up, but what yet requires to be supplied is a more generally-diffused sense of individual and corporate responsibility. Why not call it reciprocity, or the desire to furnish a good article for value received? At present the superstition persists in both the private and official mind that one party to every bargain must get the worst of it, the consequence being that the chief concern of too many private and official Japanese is to see that the one to get the worst of it is the other fellow.

## CHINO-JAPANESE RELATIONS

### Open Letter by the Asahi's Correspondent

Mr. Toyo M. Kanda, the Peking correspondent of the Asahi Shimbun of Tokyo and Osaka, has addressed an open letter on the subject of Chino-Japanese relations to the Press of China. The following is a translation thereof.

To destroy is easy, to construct is difficult. The Republic of China, which has come into being after the Empire was destroyed, is now turning its endeavours towards building up the state afresh. She is now facing many apparently insuperable difficulties.

Internal affairs are lacking in unity of administration and the financial situation is in a serious condition, on account of the lack of funds. Ambitious Powers are taking advantage of the present chaotic condition of China. Since China is anxious to relieve her financial stress by appealing to foreign countries for help, she will be obliged to surrender her rights of financial administrative independence. The present crisis of China is perhaps the gravest in her history. The statesmen who are earnestly trying to solve the problems of the nation are greatly puzzled as to what to do in dealing with foreign Powers which are showing no mercy to her, as well as to lay a firm foundation for the Republic. Out of their perplexity, they are making various attempts at forming alliances with Japan, or with America, or with France, or with Germany, etc.

I am a Japanese who has lived in China for ten years, and will not stand behind any other men in wishing well to China and her people. Conversing with many prominent officials and

private citizens, with whom I come in contact very often in these days, I find that from the President Yuan Shih-kai down they are all in favour of forming a special alliance with Japan and the Japanese, as one of the steps towards solving the present international political situation in the Far East. I am heartily in support of this proposition. But are the President and the people sincere in their protestations of friendship towards Japan? Unless there is a mutual interest between the two nations, there can be no real occasion for forming an alliance. No exchange of verbal compliments will do any good. Only when the two nations come into a perfect understanding with each other can they expect to accomplish that object.

I would ask whether the statesmen of China, who are now taking prominent parts in the affairs of the state, are not still entertaining misgivings as to Japan's motives in her recent undertakings. Are they not still asking questions as to the following points?

1. Japan has managed first to have Korea declared independent, and then annexed her in the end.
2. Japan drove Russia out of South Manchuria and stepped in, in her place.
3. Japan concluded a convention with Russia in reference with Manchuria.
4. Japan, by a secret agreement with Russia, is trying to partition Mongolia between Russia and herself.

On account of lack of proper information on these points, the Chinese statesmen seem to be still harbouring a suspicion that Japan is taking a landgrabbing policy. Under the circumstances it will be useless to talk about a Japanese alliance, and impossible to expect to see the two nations together engaged in maintaining the peace of the Far East. It will be like "waiting an hundred years to see the water of the Hoangho become clear."

I am in favour of a programme for a peaceful economic and commercial alliance between China and Japan, not only for the sake of the two nations, but also for the welfare of the Far East and of the world. I shall below give

explanations as to the four points enumerated in the foregoing paragraphs, on which the statesmen and the gentlemen of the Press of China do not seem to be enlightened.

1.—It is true that Japan had Korea declared independent, fought against China on Korea's account, and finally annexed Korea as a part of her domain. A declaration of independence of Korea followed by an annexation of that land may appear peculiar. But careful study of the condition of the Korean people would reveal to unprejudiced minds that Japan's attitude was just and inevitable.

Japan and Korea are only separated by a narrow strait. To-day, one can travel between the two lands back and forth in but sixteen hours. Their relation is like that of two adjoining teeth of a man. Should Korea be occupied by another great Power Japan would

be "like the light of a candle in front of a wind." It was perfectly natural that Japan, for her national existence, should wish that Korea be made an independent buffer state. If the Chinese statesmen were in our place, they also would conceive a similar desire. Mr. Yuan Shih-kai, now President of the Republic of China, was in Seoul then, and should know the circumstances well. Japan has been variously described as being a land of a bellicose race. But Japan would never have engaged in that war with China and sacrificed thousands of lives and hundreds of thousands of yen for the mere love of warfare. Japan's position was clear when she declared herself in favour of Korean independence. And she had been obliged to engage in the war with China. Then Russia stepped into China's shoes as a country exercising influence in Korea. In 1883, Russia stretched out her arms in Korea, and in 1885, Mr. Waber, the Russian Minister to China, concluded a Russo-Korean treaty of commerce. Minister and Mrs. Waber remained in Seoul and played a skilful game of diplomacy there, thereby succeeding in establishing the influence of Russia among the Koreans who are a race of men disposed to choose the greater between any two great powers to follow after. At the close of the war between Japan and China, Russia together with Germany and France, compelled Japan to return Liaotung Peninsula to China. As a price of the services rendered, Russia secured a perpetual lease of Port Arthur and Dairen. Japan, which succeeded in removing the influence of China from Korea with difficulty, was now confronted with a greater power to deal with in Korea. Public opinion in Japan was roused to a high pitch, more so than the public opinion in China after the Russo-Mongolian Convention was concluded. Japan had not yet recuperated after the stress of the Chino-Japanese War. She was, therefore anxious to avoid conflict and to neutralize Korea and Manchuria. But Russia misunderstood Japan's motives and provoked her to measure her strength with Russia. The Russian statesmen who had scorned Japan as a little insignificant island empire were obliged to see their country meet Japan on the battlefields of Manchuria. The victory that the Japanese won was due to that fact that she engaged in that struggle with the consciousness that she was fighting for her life. A defeat would have meant her complete annihilation. The independence of Korea was secured. But if internal corruptions are to continue to flourish in the land, there can be no true independence. How much Japan had mentally and otherwise suffered for putting the house in order in Korea it is not necessary to refer to here. At any rate, there were indeed many drastic reforms to be inaugurated in Korea. Travel through that country would convince one of the truth of my contention. Recently, a friend of mine, Hon. Sun Chung, a member of the National Council, of the Republic of China returned from a trip in



Korea. He has made public some of his Korean impressions in the "Chinese Press" a Chinese newspaper in Peking. I am glad to learn that he found out that there was no other way to save Korea than for Japan to annex the land. He is completely satisfied that Japan's attitude towards Korea has been based upon the principle of preserving the peace of the Far East.

## CHINO-JAPANESE RELATIONS

### Open Letter By Asahi's Correspondent

(Concluded from Sunday)

As to Japan's attitude towards Manchuria, there seem to be various misunderstandings. Japan has declared to act on behalf of the peace of the Far East, when she drove the Russians away from South Manchuria, and then afterwards she herself stepped in Russia's boots. This gave pretext for critics to cast suspicions upon the sincerity of Japan. Not only are these suspicions entertained by the Chinese, but some of the Europeans and Americans have even gone to the length of denouncing Japan for a breach of faith. "Had not Japan," say they, "driven away the Russian from South Manchuria on behalf of China? Why did she not return that land to China directly after the war was over?"

I will answer these critics in a few words. If China had possessed the ability to maintain the integrity of Manchuria and to prevent the Russians from coming down southward Japan would gladly have returned that land to China; nay, rather, without assistance of Japan's soldiers, China herself could have driven the Russians away from Liaotung Peninsula. The fact that China could not take the responsibility upon herself was a conclusive proof of the fact that she did not possess the ability to do so, and this inability of China was the reason why Japan did not return Liaotung Peninsula to China. Japan would not object to return that land, as soon as the Republic of China has shown her ability to maintain sovereignty there, no matter whether the term of the lease has expired or not. It is for the peace of the Far East that she should do so. Anyhow, the solution of the question rests with the measured determination of the government and the people of the Re-

public.

Should Japan refuse to return Liaotung Peninsula even after the order has been established and strength reinvested in the Republic, then, and only then, Japan could be accused of a breach of faith. On the other hand, should China hold a sovereignty in Liaotung Peninsula while she is not able to fend off foreign aggressions, and try to gain a "profit of a fisherman" by resorting to her usual diplomatic intrigues of inducing a third power to interfere, Japan will be obliged to oppose it for the sake of upholding the fundamental principle of maintaining the peace and the integrity of the Far East. A careful consideration of the situation along this line would convince one of the inevitableness of Japan's attitude in South Manchuria.

3. As people entertain a suspicion that Japan, by virtue of the Russo-Japanese convention, in reference to Manchuria, is initiating partitioning of China, the critics must be suffering from hallucinations. The Russo-Japanese convention aims at improving the commercial relations between the two countries, and is a strictly peaceful instrument.

#### Ching Government's Attitude

Let us consider what the attitude of the Ching government was toward this issue. Did China insist upon her rights in Manchuria by a straightforward diplomacy as she should have done? When Russia first was trying to establish her influence in Manchuria, China asked Japan to check the advance of Russia. After Japan inherited the privileges once which had been enjoyed by the Russians before, China invited another power to put a check upon Japan's advance. The proposal which the United States Secretary of State Knox had made for neutralizing railroads in Manchuria may not be considered on the face of it as an attempt to check the influences of Japan and Russia there. But fact is fact. The Chinese government in April 1907, reorganized the provincial official system in Manchuria, so that there were appointed a viceroy and three governors. Tang Shao-yi, the able statesman of renown, was appointed the Governor of Mukden, in order that he might devise plans to stay the tide of Japanese and Russian inroads. He allied himself with Mr. Straight, the young and spirited American Consul General in Mukden, so that the two men may invite American capital in Manchuria to counteract the influence of Russia and Japan. Then came in December, 1909, that memorable proposal of Mr. Knox to neutralize railroads in Manchuria; and in January, the next year, there was a proposal of constructing the Chinchow-Aigun railroad. These and other intrigues placed Russia and Japan in a peculiar position. The two nations were obliged to declare jointly their intentions in regard to Manchuria. This incident gave birth to the under-

standing consisting of three articles between Japan and Russia, of which the Ching government was duly notified at the time. Thus, it was China herself that was responsible for paving

the way for the creation of the Russo-Japanese convention, which is now being made a cause of suspicion that the two nations are trying to partition China. I hope that such double-dealing diplomacy as was practiced by the Ching government will not be repeated by the government of the Republic of China. I urge upon the men now in power in the government to work towards reestablishing China's claim in Manchuria by a straightforward policy, after the foundation of the government has been well laid. That Japan's Manchuria policy is one of commercial development and no other, can be better demonstrated by the facts made known than by any arguments on paper. There only I have explained the circumstances in which the Russo-Japanese convention was concluded.

4.—As for the Russo-Japanese secret agreement, which is alleged to have been concluded in July this year when Prince Katsura went to Europe on a visit, and by which Japan is to occupy South Manchuria and Eastern Mongolia and Russia North Manchuria and Outer Mongolia, I can say that it is only a creation of pure imagination. "One dog barks a lie and ten thousand dogs transmit it as a truth." The minds of the Chinese statesmen and publicists seem to have been deeply affected by the imagination. In November when the Russo-Mongolian convention was concluded the Chinese at once jumped to the conclusion that Russia had "kept a dirk in her bag which has now protruded in view." Japan was made to suffer on that account, for she has kept a calm attitude towards this Russo-Mongolian question, and the Chinese at once concluded that the partition of Manchuria and Mongolia had come. The press of China came out in broad type, flashing the perverted news and views of perverted minds. I have many personal friends among the Chinese, and China is a neighbour of my native country of Japan. I, therefore, am in hearty sympathy with the Chinese. But I must confess that, if there is anything like a secret agreement between Japan and Russia, I do not know it. I do not believe that there is a thing, considering that Japan's avowed policy is in direct opposition to anything of that nature. There may be some Japanese who hold different opinions from mine. But I declare that there is no call for Japan to occupy territories by conquest. But Japan's China policy is that of commercial extension. Whatever activity is needed in way of diplomatic dealings will be directed towards securing a proper share of commercial privileges in the great land of China in peace, together with Europeans and Americans. Japan would render service in excluding any one who has sinister motives. Japan's diplomacy would be confined in executing that policy.



### Reason of Japan's Sympathy

What was Japan's reason for showing sympathy towards the Revolutionaries? It was because the Ching government was unable to institute reforms, as the officials of that government were engrossed in their personal gains, and had no sense of patriotism; and Japan was altogether disappointed with them. Now the government of the Republic of China is being conducted by younger men of promising parts. The official corruptions seem to have been wiped out. If these patriotic young men are determined even to sacrifice themselves for the good of the country they should not care much about securing a mere nice name or a recognition by a foreign power. They should proceed with their own work, unmindful of other things. Should they fall into the same error as their predecessors, the Manchus, they might create a necessity for some such thing as a Russo Japanese secret convention to be concluded, of which much has been said of late.

I do not propose to use the phrase "blood is thicker than water" to alienate the Chinese from the Europeans and the Americans. But this much I may say without fear of contradiction, that Japan and China, for similarity of customs, manners and habits, are in convenient circumstance to co-operate for the mutual betterment. We should open our hearts to each other, and, eliminating sentimental conflict, endeavor to promote the welfare of the Far East and of the world.

Recently, there have been organised a Chino-Japanese Press association in the capital of the Republic, and also there is a movement to organise a Chino-Japan Society. At such time, it is to be regretted that some of the newspapers are giving publicity to such misdirected opinions as are promiscuously advanced in reference to Japan's alleged 'sinister motives. They are calculated to do great harm to the causes of mutual friendship.

## *Open Remembrance* BISHOP HONDA *Jan. 27, 12* DIES IN NAGASAKI

Native Christian Leader Succumbs to Typhoid Fever  
After a Week's Illness

### CONVERTED IN AMERICA

Originally Trained for Political Career He Abandoned Idea  
After Tour Abroad

Bishop Honda, who has been seriously ill at Nagasaki, as was reported yesterday, died at half past ten o'clock yesterday morning. He went to Nagasaki about a week ago to attend the Methodist Synod. At first his illness was not considered dangerous and he

was allowed to remain at his hotel, 110 Otani, of the Nagasaki Hospital, was called in and the Bishop was found to be suffering from typhoid fever. He was then taken to the hospital, where he breathed his last.



The Bishop was born at Hirosaki, Aomori prefecture, 66 years ago. In his early days he studied the Japanese and Chinese Classics at the clan school of Hirosaki. He then went to Yokohama where he studied English under Miss Brown and Mrs. Ballagh. While a young man he entered the service of the feudal lord of Hirosaki, acting as secretary, inspector and staff officer. After the Restoration he occupied for a time the presidency of the Aomori Prefectural Assembly. He made a tour America in 1888, and, returning home, was appointed President of the Aoyama Gakuin. Seven years later he was elected a Bishop of the Japan Methodist Church.

Bishop Honda was one of the noted leaders of the Christian community of this country. His death must be a great loss, not only to the Methodist Church, but to the whole Christian world of Japan, for he was connected with almost all the Christian movements in this country. The progress of the work of the Y.M.C.A. in particular was largely due his personal efforts and influence.

At first Honda cherished the ambition of entering politics and his studies had this end in view. During his visit to the United States, however, he became deeply inspired by Christian doctrines and resolved to work for the spiritual rather than the material development of Japan. The story is told of him that while he was travelling in America, Count Okuma, then Premier, invited him to become Japanese Minister in Washington, but Honda replied that he would prefer to be a Christian pastor than Minister to any foreign country.

Mr. Ugai, pastor of the Ginza Methodist Church, yesterday spoke of Bishop Honda as follows:—

"The fact that he became a Christian pastor although he had every chance of success in the political world is enough

to explain his lofty and pious character. He made strenuous efforts for the establishment of the Aoyama Gakuin, of which he was long the president and throughout his life worked unsparringly in the cause both of religion and education. But the greatest of his achievements must be considered the amalgamation of the three Methodist sects in Japan, which was so largely due to his wisdom and influence. He contributed also invaluable towards the recent conference of religionists.

"Bishop Honda was not an orator nor a deep scholar, but he was a man of strong and lofty character, by which many young people have been inspired. The Christian world of Japan has sustained a great loss by his death."

## UNITARIANS REORGANISE

### CELEBRATE THE RENAMING OF THEIR CHURCH IN JAPAN

The meeting for formally announcing the adoption of Toitsu Kyokai as the name of the Unitarian Church of Japan was held last Saturday afternoon at 2 o'clock at the church building, in Mita.

The formal part of the function over, several representative members of the Church, such as Dr. Clay McCauley, Professors Isoo Abe, Nobuta Kishimoto, Gunji Muko and Tsuneo Naito made short speeches, each giving his own views and forecasts as to the effect of the innovation. Among the guests, the Rev. Danjo Ebina, Dr. Tetsuzo Okada and Mr. Tokumaro Tomimaga made addresses.

The object and principles of the Church were set forth as follows:

1. To develop and realise religious belief in conformity with the inherent spiritual nature and reasoning of man.
2. In accordance with the teaching of Christ to adore God as the Heavenly Father, to love men as brethren, to maintain universal peace, and to promote social welfare and happiness.
3. To regard all other religions with a generous spirit, acknowledging that all of them contain universal truths.

*Japan Gazette*  
May 4, 1912  
**RELIGION IN JAPAN.**

**THE JAPANESE GOVERNMENT AND CHRISTIANITY.**

REV. H. B. WALTON ON THE NEW DEVELOPMENTS.

The Rev. H. B. Walton, M.A., well known in Yokohama, and until recently in charge of the St. Andrew's Mission (Japanese) at Hino-decho, has the following article in *East and West*:—

The attitude of the Japanese Government towards Christianity has recently undergone a remarkable change. To appreciate the full significance of this it is necessary to glance at some of the events of the last few years which have combined to bring about a movement which claims earnest consideration.

By the Japanese Constitution promulgated in the year 1889, complete religious liberty was granted, and it must be acknowledged that this has been scrupulously observed. Though the official and academic classes in Japan have been avowedly materialistic or agnostic, and though not a little disadvantage has befallen Japanese Christians, including professional loss or social ostracism, yet until quite recently, so far as any real disqualification was concerned, there has been no breach of individual rights on the ground of religion. However, within the past three years certain untoward events in the national life have caused the authorities to take alarm and brought them dangerously near a reversal of the constitutional right of liberty in matters of faith. There had long been an atmosphere of complaint in official circles that Christianity in Korea was a stumbling-block to a due submission to the Japanese Protectorate and subsequent rule. How far there were any grounds for such suspicion this is not the place to discuss, but when Prince Ito was assassinated in Korea by a man who, however remote had been his subsequent connection with Christianity, certainly was a baptised Christian, the apprehension was intensified and a lamentable seeming justification found for it. More disastrous still was it when, two years ago, there was brought to light in Japan itself a dastardly and far-reaching anarchist scheme against the life of the Emperor. Natural as was their profound indignation at such a plot, it must be admitted that the authorities seemed for a while to lose their heads. A canker had made itself known in the vitals of the national life, and its origin was attributed to the spread of "dangerous ideas"; on what ground it cannot be surmised, it was rumoured that one

or two of the anarchists concerned had had some remote connection with Christianity, and among these "dangerous ideas" Christianity was certainly included. Socialism—by a strange misapprehension considered synonymous with anarchism—was placed under a strict ban, and even its mildest economic and theoretic phases sterily discouraged and repressed. Christianity became a thing in a measure suspected in official eyes, akin to Socialism, and tainted with disloyal tendencies, and the next step was a distinct movement towards a breach of religious liberty. The authorities, when the first shock of alarm and indignation at the anarchist plot was past, awoke to the fact that repressive measures are in themselves of no ultimate avail, and that, on a merely negative and repressive policy, there can be laid no structure of a sound and stable national life. The future seemed full of apprehension. Owing to its marvellous internal cohesion, the immense respect for authority, and—what commands the admiration of all Westerners—the cheerful patience of the labouring classes, Japan has so far been almost free from the graver social disorders which beset the West. But signs are not wanting that this immunity has its limits. A heavy burden of taxation, a rapidly increased cost in the standard of living, the social unrest throughout the world, which must have a reflex action on Japan, filled the minds of statesmen with apprehension as to when these social problems will become acute in Japan as elsewhere, and what forms their outward manifestation will take. Moreover, a marked increase in criminal statistics, the occurrence of one or two strikes not unaccompanied by violence, a spirit of insubordination shewing itself in the middle schools here and there, all seemed to point to a time not very far distant when very grave social difficulties would have to be faced. And so, wisely acting on the maxim, *obsta principiis*, the authorities cast about for a means to strengthen the foundations of social stability. And what more natural, to their mind, seeing the dangerous results of modern tenderloins, than to cast longing eyes backwards to the days when reverence for authority was absolute, and to seek to revive the old religious sanctions on which that reverence was based? And so, by authority, there was inaugurated an attempt to strengthen the ancient Shinto foundations of national morality, and the objective of this attempt was the schools of the country. Every school in the country was encouraged, if not actually compelled, to have a Shinto



shrine upon the school premises. On stated festivals the children of the elementary schools were taken en masse to "worship" at the Shinto shrines, and elementary school masters were assembled

at various centres to hear a course of lectures from Education Office officials on faith and morals, very much to the detriment of Christianity. But, though in no country of the world is obedience to officialdom more complete than in Japan, this came too perilously near a breach of the constitution for complete submission. Many of the middle school-masters of the modern agnostic type ignored the directions to have shrines on their premises; the elementary school-masters resented long courses of lectures on religious subjects. Moreover, though the Government had issued an explanation that "Shintoism" was not a "religion," but "patriotic cult," and though some Japanese Christian theologians were exercising their ingenuity as to the difference between the Japanese equivalents for *latia* and *dulia*, the ordinary Japanese Christian failed to appreciate distinctions, and imagined that the first commandment means what it says, and that a Christian means what he says when he promises to abstain from the worship of idols. To an isolated Christian in a small town belongs the honour of having focussed resistance to the taking of children to shrine by a refusal to allow his children to go. More weighty, probably, in official eyes, than the comparatively insignificant Christian resentment was the Buddhist attitude of opposition to what seemed like a plan for elevating Shintoism to the position, *par excellence*, of the national religion.

What the ultimate results of this policy would have been it is possible only to surmise, for not long after its inauguration there came a change of Cabinet, and consequently new Ministers at the Home Office and Education Office. It should be noted, in passing, that an article by Professor Chamberlain, printed in England, but reproduced and widely read in Japan, appeared about this time, in which the writer, one of the greatest living authorities in things Japanese, quietly but ruthlessly laid bare the hollowness from a historical point of view the foundations on which modern Shintoism rests. How far this article was even remotely connected with subsequent events cannot be conjectured, but certainly the time of its appearance was a remarkable coincidence in view of what followed. Not long after the appointment of the new Cabinet there appeared an utterance on the part of the Vice-Minister for Home Affairs—obviously an official utterance, as it was never repudiated by his official superior or other Ministers of State.

To a meeting of Press representatives invited to the Home Office, Mr. Tokonami, the Vice-Minister, made the following statement:

"In order to bring about an affiliation of the three religions it is necessary to connect religion with the State more closely, so as to give it additional dignity, and thus impress upon the public the necessity of attaching greater importance to religious matters. In the early years of the Restoration the nation, too eager to reform all the traditional institutions, did not judiciously discriminate between what should be destroyed and what should be preserved intact. Many Buddhist temples and Shinto shrines were demolished, and the national sentiment towards religion was thereby greatly impaired. Christianity was then also held in abhorrence and distrust. Since the freedom of religious faith has been arrested, however, Christian teachers have been energetically engaged in the propaganda of their religion. Taking these circumstances into consideration, it is felt necessary to give religion an additional power and dignity. The culture of national ethics can be perfected by education combined with religion. At present moral doctrines are inculcated by education alone, but it is impossible to inculcate firmly, fair and upright ideas in the mind of the nation unless the people are brought into touch with the fundamental conception known as God, Buddha, or Heaven, as taught in religion. It is necessary that education and religion should go hand-in-hand to build up the basis of the national ethics, and it is therefore desirable that a scheme should be devised to bring education and religion into closer relations to enable them to promote the national welfare. This necessitates binding the State and religion by closer ties.

"It is necessary to bring about a rapprochement of the various religious sects to make them a potential power to help forward the progress of the age. All religions agree in their fundamental principles, but the present-day conception of morals differs according to the time and place, and according to the different points of view. It is ever evolving. It may therefore be necessary for Shintoism and Buddhism to carry their steps towards Western countries. At the time of the Restoration Japan adopted the progressive policy of opening the country to foreign intercourse, discarding the traditional policy of seclusion and expulsion of foreigners, and carried out every reform with a strong hand. Japan thus came into close touch with Western countries in outward form, and endeavoured hard to conform with the general current of thought of the world. In like manner Shinto-

ism and Buddhism must endeavour to conform with the progress of the world. Christianity ought also to step out of the narrow circles within which it is confined, and endeavour to conform to the national policy and adapt itself to the national sentiments and customs, in order to ensure greater achievements."

Now in this pronouncement there are two or three outstanding features which at once

arrest attention: It is a recognition of the principle that some religious sanction is necessary as the basis of national morals, but it is a reversal of the immediately preceding policy which gave exclusive patronage to Shintoism. Most remarkable of all, it is, for the first time, an official recognition of Christianity as ranking on terms at least of equality of prestige with Buddhism and Shintoism. The interest aroused by this pronouncement was immense. The leading papers in Japan disowned it day after day, and the Vice-Minister was beset with inquiries, the answers to which in no way modified the effect of the pronouncement except to clear up one misunderstanding which will be noticed later on. On the whole, the reception by the non-Christian world was favourable. The public conscience had long been uneasy at the gradual demoralisation apparent, and apprehensive of the shadow of coming social troubles which hangs over the national life. One or two of the more conservative papers took exception to the idea that anything more was needed than the Imperial Rescripts as a foundation of public morality, and expressed anxiety lest this should be a covert attempt to receive a proposal known as the Religious Law, rejected by the Legislature ten years ago, to introduce some form of religious establishment. But, on the whole, the pronouncement was welcomed as marking a serious effort to place public morals on a surer foundation. But it is with the Christian attitude—that of the foreign missionaries and of the Japanese Christians—that we are most concerned. The interest aroused among the latter was profound. The present writer lays no claim to any knowledge of the academic or student class, but from a fairly extensive acquaintance among ordinary Christians of the professional middle class he can testify that the subject immediately became one of almost exclusive discussion. The general feeling was undoubtedly one of great gratification, and who can wonder? The ordinary Japanese Christian has had to suffer much for his faith in ways, to a people peculiarly sensitive to public opinion, probably as hard to bear as physical persecutions, in social

ostracism and contempt, and not unfrequently worldly loss. Here, then, is their creed seemingly recognised as one of the faiths of Japan, spoken of in terms of respect and called upon to take its part in co-operation for the common good.

One point, however, in the Vice-Minister's utterance caused considerable uneasiness in the Christian mind.

"It is necessary to bring about a rapprochement of the various religious sects to make them a potential power to help forward the progress of the age."

These words were taken to mean—and were so interpreted by the public Press that a scheme was on foot to make an attempted amalgamation of the three religions, and, out of the process, to evolve a new composite State religion for Japan. The ordinary Japanese Christian realised perfectly well that herein lurked a great danger, that much that he held as vital would be discarded in the process of composite manufacture, and much that he held as erroneous and had at baptism rejected, might be pressed on his acceptance. In more than one discussion, or Japanese sermon, after this pronouncement, fears were expressed of a possible necessity of resistances and of social persecution if this point were pressed. These anxieties were to a large extent set at rest by an explanatory statement by the Vice-Minister to the effect that no such amalgamation of religions was contemplated, and that his words only meant the desirability of joint action for the common good, each religion retaining its distinctive features. Moreover, the leading representative of Buddhism in Japan made a dignified protest against any such scheme. In spite of this, however, it is true that this idea has appealed to a large section of non-Christian sentiment, and the public Press, even after the Vice-Minister's explanation, continued to dwell on the idea with favour.

To the missionary, whose task it is to present the Gospel of Christ to the people of this land and to guide an infant Church along right lines of development, this pronouncement has, needless to say, been of absorbing interest. At first sight there is that in it only which seems a ground for real thankfulness. It marks an immense advance from the days not so very far distant when, in the minds of intellectual Japan, Herbert Spencer and his school were considered to have said the last word that could be said on philosophy and religion; it is a public recognition of the tenets that "man shall not live by bread alone," and that "righteousness exalteth a nation." It is rumoured that Mr. Tokonami has, as the result of his own



investigations, been deeply impressed with the power which Christianity is in the West, and has realised how erroneous has been the view that it is in any way a spent force, and that only because of it have the Western countries surmounted the many complex difficulties which beset modern social life.

And further, the missionary who cares for his people cannot but to some extent rejoice that a burden may be taken from them, that some measure of official stigma and social obloquy should be removed, and that they should be publicly recognised, not merely as

having equal legal rights with others, but as being equally loyal subjects and workers for their country's good.

And yet, though on these grounds there is cause for gladness, there is much that raises anxious thoughts. To Western minds State recognition does not imply the necessity of State control. In Japan even the mildest form of official recognition is unthinkable apart from some degree of accompanying official suggestion amounting to control. And here emerges the possibility of a grave risk. In spite of the Vice-Minister's doubtless perfectly genuine disclaimer of any intention of an attempt to amalgamate Christianity with Buddhism and Shintoism, it is by no means impossible that the official recognition of Christianity would mean the emergence of a type of official Christianity recommended as suitable to national needs. The danger of this is apparent to all who are familiar with the idea—amounting almost to an obsession—that is very prevalent among non-Christians and finds support among not a few eclectic Japanese Christians—that if Japan is to accept Christianity it will have to be a Christianity so re-modelled as to commend itself to Japan. Let it be clearly understood that this means far more than the obvious truism that in preaching the Gospel to Japan or any other country the missionary should seek in commend the Faith by presenting it in such a form as shall be understood of the people; also that it is quite distinct from the point of view which the late Mr. Lloyd so ably commended and gave his life's work to advance, that a sympathetic study of Buddhism teaches that, unknowingly, Japan has been seeking Christ, and reveals many steps which all unconsciously she has trodden on the road that leads to a full acceptance of the Faith. It is the theory that, as the Japanese are a unique people, their Christianity will also be unique; that the Faith once delivered must pass through the sieve of Japanese individualism and a certain residuum may commend itself for national use. Though no missionary

could be found to acquiesce in this theory as it is found in this extreme form, yet there is indubitably a tendency to give some countenance to this idea by an inclination to disparage anything that is Western in outward things. Most missionaries—and the present writer can speak feelingly because he had a bad attack himself—undergo a sort of missionary measles, the symptoms of which are a kind of fretful impatience with Church architecture, music, and details of worship, merely because they are prevalent in the greater part of the Church Universal, and therefore, presumably, must be insisted to Japan. This attitude is unimportant when adopted with regard to external details, but when carried into questions of Faith it has exceeding danger. Now no one would deny that if Japan is granted by God the high privilege of admission as a nation into the covenant of grace, and if it is all humility she seeks entrance into the Kingdom of God, there are many natural gifts of character which she will bring as an offering; but that is very, very far from meaning that she can presume either to alter the terms of the covenant or to re-model the structure of the Kingdom. And it is just this rash and dangerous experiment which may be tried if once Christianity becomes official. And further, though it is true that for Japanese Christians, and therefore for those who care for them, it is a source of thankfulness that any stigma which attaches to them should be removed, yet herein, too, lurks no small danger. Faithful and zealous as they often are, and patiently as they have borne immense discouragements, there is a serious defect often found among Japanese Christians, clergy, or laity, which is not unlikely to be intensified under what they naturally would regard as happier conditions. Christianity is looked upon too much as a system or a form of teaching, and too little as a life. The very words in use among Christians with regard to their religion show this; the ideas always prevalent are thus expressed by such words as "study," "understanding," and others, all connected with learning, and not by such words as "growth" or others conveying the idea of *life*. Now, apart from any question of State control, the added prestige of official recognition will intensify this aspect. The modern Japanese (equivalent of the man with the gold ring, the person of learning or of official status will be more than ever welcomed as a convert, and quite right, indeed, that) he should be welcomed, but more than ever, one fears, will there be a failure to recognise that the Life which Christ came to bring is offered to all, irrespective of learning, and that the

poor and unlearned are as dear to Him as the university graduate.

The Vice-Minister's utterance may, indeed, mark a step, and a very important step one hopes and believes towards Japan's recognition of God; but apart from dangers which may arise from any practical application of it, the statement in form and matter calls up many serious thoughts in the minds of those who are jealous for the honour of their Lord.

There is something in infinite paths in the sight of a great nation disappointed of hopes built up on its own prowess at arms, and on the amazing self-sacrifice and unity of its people, hopes of a material millennium ready to hand—a nation, perhaps, led away for a while by a quite pardonable pride, and

mistled by a quite unpardonable and senseless adulation which is never the mark of true friendship—now feeling that there is something amiss and recognising the need of help from above. And yet there is surely much still to be learnt; for it is not merely as an ethical reformer and a healer of social ills that Christ will be served, nor can the Divine Society take its place merely as a department for the prevention of social disorder. The Christian, while thankfully recognising the most balking move towards acceptance of the claims which he believes to be supreme, cannot one jot abate these claims, that Christ will be Lord, and none can share His Throne, and that there is no way into the Kingdom of God for statesmen and for people alike save by the humble road of repentance and faith.

### FUNERAL OF MR. T.

NAKADA  
*Japan Gazette Jun 10/13*  
IMPRESSIVE CEREMONY.

At the funeral of Mr. T. Nakada, long on the staff of the "Japan Gazette" Company, which took place this afternoon at 2 o'clock at the Shiloh Church, there was a large attendance, including relatives, many Japanese friends, members of the Salvation Army (in which deceased was a Sergeant), and several foreigners, including Rev. J.H. Ballagh, D.D., and representatives of the *Japan Gazette* staff, foreign and Japanese.

The casket, placed on a trestle before the lectern, was covered with floral tributes, including a large wreath sent by the *Japan Gazette* staff, and the services were very impressive. Several appropriate hymns were sung, and addresses made. Pastor Mori referred specially to the report in yesterday's *Gazette* of the high character of the deceased, and, taking II. Timothy IV. 5-7 as his text, said he had known deceased for eight years, and as Paul commended Timothy so he could speak of

the great faith of deceased. He held him up as a model evangelist. He had had great faith in prayer, sometimes collecting friends in the early morning to pray. He was very zealous in spirit. Like Paul, he could say he had fought a good fight.

A friend then paid an earnest tribute to the deceased's sincerity and its results in the brotherly love he showed, and urged all to be like him.

Among the representatives of the Salvation Army present, who included a foreign lady, was Major Yamahuki.

The remains are to be cremated in Yokohama to-night, and sent to Tokyo, for interment to-morrow morning in deceased's family-tomb.

### PRESIDENT TAFT ON ARBITRATION.

*Forrest Jun 10/13*  
We note that our ingenuous contemporary the semi-official *Japan Times* pounces eagerly, this morning, on President Taft's alleged slur on the impartiality of The Hague Tribunal and seeks to use the President's authority to impugn the integrity of the International Court in respect of its decision in the famous House-tax Case some years ago. But possibly the *Japan Times* is too hasty in its conclusions. The gist of our contemporary's argument is, first, that Mr. Taft declared he did not favour submission of the Panama Tolls Question to The Hague because the moral pressure exerted on the Court by all European countries interested would result in a decision against America. Secondly, the *Japan Times* concludes:—

To us in particular this discrimination against The Hague Court cannot but be a rude awakening. The institution has been represented to us as the most unerring and most upright body and the one least subject to outside influences, and could be fully trusted to give a fair and just decision on any international disputes short of that which is now left to the arbitrament of arms. It was for this reason that we consented to submitting some years ago the "house tax" question to the Court, and have since abided by award, unfavourable as it was to us. When that memorable affair was being discussed here, we pointed out that, supposing for argument's sake, there was something faulty in Japan's contentions from a purely legal standpoint, equity was still on her side. Some of our orators, whether from ignorance or pretended misunderstanding, failed to see this distinction between law and equity, and insisted on accusing this



country of unworthy motives. As it was, the judgment at The Hague went against us, but purely on a legal technicality. To-day we have it on no less authority than the President of the United States, that "anti-American moral pressure brought to bear upon the tribunal would be enormous . . ." so much so that America should not trust the "men of honour" at The Hague! Who may not say that anti-Japanese moral pressure brought to bear upon the tribunal was enormous, as all the great Western Powers were interested in the perpetual lease question, when the decision was given?

We can not help thinking that we were too simple-minded when we allowed the matter to go before that tribunal.

Now in regard to the first point, the *Japan Times* cannot be sure exactly what President Taft said, nor exactly in what context. He was reported a few days before as having stated his willingness to submit the question to The Hague. The later report seems an attempt to "hedge" politically. But even if Mr. Taft did express this opinion, it is not necessarily that of the American people, who will eventually decide the matter. Mr. Taft, though for a time still President, was not the choice of the American people for a second term. Already we are informed by a telegram to the *Asahi*, translated by the *Japan Times*, that "most of the Senators are opposed to the President's proposal." Altogether, the *Japan Times* seems to have been rather hasty in condemning The Hague Tribunal on such evidence.

As to the second point—the *Japan Times'* endeavour to cast doubt on the decision of The Hague Tribunal in regard to the House-tax Award—we do not propose to re-open any argument on the merits of that decision, because its acceptance, or non-rejection, by the Parties concerned is sufficient for us at this time. But we may point out that the *Japan Times* in appearing to speak for the Japanese Government and people does not represent Japanese opinion as a whole. For instance, our contemporary says, in a passage we italicised in the article we quote above, that in this House-tax Question "equity was still on her [Japan's] side," whereas the *Japan Mail*, which has always upheld the Japanese contention in this matter, admits, this morning, that "if the Hague Tribunal is to continue

to occupy the position it has hitherto held, its decisions must not only be accepted unhesitatingly, but they must be regarded as founded on equity." The italics are ours. Again, as showing that

the *Japan Times'* attempted aspersion on the fairness of The Hague Tribunal in this House-tax Award has no general echo in semi-official Japan, we may quote the concluding paragraph of the *Mail's* opinion, this morning, as follows:—"Mr. Taft, if he persists in his resolution, will establish a most unfortunate precedent for the neglect of an institution, against which no charge of unfairness has ever been brought."

The fact appears to be that the *Japan Times* and possibly Mr. Taft are, so far, alone in casting mud on a Tribunal, the assistance of which their countries voluntarily invoked, agreeing to accept its decisions without cavil, and we do not believe that impugnments from such individual sources will shake the foundations of this great International Court. As to Japan's real opinion of the Tribunal, we can trust to the farsightedness of the Japanese Government, which has never repudiated an international obligation; while as to Mr. Taft's reported attitude we must await confirmation, and, failing him, abide confidently on American consistency and sense of justice, which are likely to be voiced through another American Administration ere long.

Finally, as to the world-wide appreciation of The Hague Awards already made, there should be no need to refer to the long list of vexed questions which have been thus settled by fair arbitration, whereof the decision has been accepted in a frank and sportsmanlike way. Indeed, the only case we know of in which an Award has not been so accepted is the case of the House-tax Issue, and it must be remembered that Japan merely disputes the interpretation of that Award, and has never rejected it. The chances are, in fact, that the Government will not be grateful to the *Japan Times* for even suggesting that Japan would ever cast a shade of doubt on the impartiality of this world-supported International Court of Peace.

## THE LATE MR. FUKUZAWA AND COUNT OKUMA.

THEIR HOSTILITY TO EACH OTHER.

By HISTORICUS 20-13

A little over two years ago Count Okuma contributed to the *Taiheiyō* an account of his connection with Mr. Fukuzawa at the beginning of the Meiji era, in which he acknowledges his great indebtedness to the great Mita Sage. The two men started life as enemies and afterwards became fast friends. Among the numerous public men whose lives have been largely moulded after the pattern set by Fukuzawa, Count Okuma is the most distinguished and the most influential. It was Fukuzawa's success as a teacher that put the idea of founding the Waseda school into Okuma's head, and the principles observed in the development of the two great sister institutions which now figure so prominently among Japan's educational establishments are identical, owing to the fact that Okuma and Fukuzawa worshipped the same ideals. Fukuzawa was only four years older than Okuma, so it says much for the greatness of his personality that he made a disciple of the Count not long after they came into direct communication with each other.

Slightly condensed, here are Okuma's interesting reminiscences bearing on his intercourse with Fukuzawa for a long series of years.

At the beginning of our careers Mr. Fukuzawa and I were rivals who hated each other. Up to the year 1873 he and I had never met. We lived in different worlds, I being connected with officialdom and he regarding himself as a representative plebeian. At that time I was full of spirit and arrogance. Whenever people told me about Fukuzawa and his opinions, I said to myself, "Conceited ass? What does he know? He is a mere pedant!" Fukuzawa had the same feelings towards me. He regarded me as nothing but a crafty and impudent fool of an official. At that time we seemed to ourselves to be championing two rival sets of opinions. I was an official full of bureaucratic hauteur, and I had all the self-assertive and roistering ways of a student of the Tokugawa age. Fukuzawa, on the other hand, was dead set against the notion that officials are superior to ordinary citizens and he often spoke as though he regarded them as a set of idiots. We slung phrases at each other pretty freely in those days. What he said was reported to me and my remarks were repeated to him by husbodies such as exist in all times.

Well, up to 1873, never having met, we never actually quarrelled, but in that year some mischievous persons thought it would be very entertaining to bring us together and make us go for each other hammer and tongs. The meeting took place in the house of a Satsuma

man who resided at that time somewhere near Yanako Zennōji (Tōkyō). Here were assembled a large number of young men, who anticipated much enjoyment from our sparring. Neither Fukuzawa nor I knew that we had been designedly brought together. After being formally introduced to each other we began to talk, and, to our mutual astonishment, we found that we were of one mind on all the subjects discussed. We both wondered why we had felt so hostile to each other up to that time. We resolved there and then to stop speaking against each other and to work harmoniously in the cause of progress. We became friends from that time onwards and after that a good many of Fukuzawa's disciples, such men as Inukōji, Yano Fumio, Katō Masanosuke, Miura Katsudō (one of the five noted seceders from the Kokumintō) and Fujita Mokichi, constantly assembled at my house for consultation.

### THE SUBSEQUENT INTERCOURSE BETWEEN THE TWO MEN AND ITS RESULTS.

The fact was that without our knowing it our minds had been cast in the same mould. This accounts for the closeness of our friendship in later years. When I first got to know Mr. Fukuzawa I treated him as an equal, but eventually I came to regard him as my superior and my teacher (*Hajime wa do hai to shite, kōsai shite otta ga, tsui ni wa senpai to shi, sensei to omute, sonkeisuru yō ni natta*). What made me do this was the fact that I found him putting into practice in a grand way ideas that had only then begun to stir in my mind.

In his manner of living, in all his domestic habits, Fukuzawa was a very ordinary man, and there was nothing that in his intercourse with others he disliked more than stupid formality. He and I got to be on such terms of intimacy that when we visited each other our respective wives laded out the *soke* for the guest, while the other members of the family went on with what they happened to be doing or listened to our conversation without the slightest feeling of constraint. It is fashionable nowadays to have a fine entrance to a house\* and an attractive-looking waiting-room for callers. To all this Fukuzawa objected. Visitors were shown into the room he was occupying and chatted with him there. He trusted everybody alike. No one was turned away from his door. In his eyes all men were equal. For him the high and the low, the learned and the unlearned, did not exist. He regarded himself as an ordinary man and everybody else as like himself. (*Sensei no me kara nureba, subete no hito ga bonnin no no de aru; gakuha mo nai, zokugin mo nai ware no zokugin nureba kare mo mata bonnin de atta no da*).

But behind this very commonplace exterior there lay a personality of sufficient power to change the whole spirit of the age in which he lived. Herein lay his greatness; he never spoke or acted in a way to make listeners or onlookers regard him as a genius or a hero. He was remarkable without appearing to be so. Many people make a name for themselves by the smart things they say. He was not one of these. It was what he did rather than

what he said that rendered Fukuzawa so distinguished. In scholarship he was surpassed, as a writer he was surpassed, as a controversialist he was surpassed, by others, but when we come to the carry-

\* Often these entrances are out of all keeping with the house itself, so that the foreign visitor is disappointed when he reaches the latter.

ing out of big enterprises in a grand way, then this champion of mediocrity had no equal in this country among his contemporaries.

In antipathy to the whole caste system which prevails in every country more or less, Fukuzawa and I were at one. The principle that all men are equal and that class distinctions are only to be regarded as obstacles to progress he and I both maintained. He by his pen and his lectures, in his school, and on the public platform, and I in political circles, proclaimed the same gospel. This was the result of an agreement we made together many years ago.

Fukuzawa's ideals in life are my ideals. Though I am living in a bigger house than he inhabited and apparently in a grander way than he lived, this is only the result of circumstances which I cannot control. Beneath the frock coat which I am obliged to wear there beats a heart that loves the simple, unsophisticated, unpretentious ways of the great Mita Sage. If Fukuzawa mixed much with men of no rank or standing in the world from choice, so do I. If he made many enemies by the persistent manner in which he exposed to ridicule the air of superiority assumed by officials and others, so have I. The differences between him and me were all superficial; at heart we were both champions of plebeianism and the equality of all men.

## TOKYO MIYAGE

### The Japanese II.

By AKIYOMO SHUN

When I say that the Japanese are composed of peoples of diverse characteristics, I do not mean that there are not some peculiar traits common to all. The very fact that Japan is an insular country and that for ages she kept her doors closed in a rigid policy of exclusivism against foreigners may be taken as a sufficient reason why her people should have developed a certain characteristic. This peculiar characteristic, is, I believe, more noticeable to foreigners than to the Japanese themselves, for it is in their dealings with foreign countries and foreigners that it most asserts itself. In other words it is what one may call Nationalistic Sentiment.

It is sheer hypocrisy to deny that every intelligent Japanese is invested with a strong, if not a positive, nationalistic consciousness, just as he was, over half a century ago when Japan's doors of exclusivism were rudely knocked on by "the black ships" of Commodore Perry. The nationalistic



consciousness, while admittedly it implies a national pride, does not necessarily include anti-foreign sentiments, such as are alleged to be prevailing among the Chinese of to day. It takes several colors and forms according to the nature and condition of the foreign environment.

Previous to the Restoration when the Government and the people were keenly sensible to the high handed pressure on the part of the Powers, the nationalistic consciousness of the Japanese was decidedly and emphatically anti-foreign. They thought the only way of delivering the country from the crisis was to drive away or exterminate all foreigners daring to approach the Mikado's shores. Thank the gods that the internal politics of the nation were at the time at sixes and sevens. But for this the national consciousness and vindictiveness evoked by alien interruptions would have entailed more deadly results, possibly for foreigners and certainly for the Japanese, than was actually the case.

Subsequently, as the people came to know foreign nations better, the national consciousness has undergone a radical change. The pride has been chastened into humility; the blind aggressiveness into sincere emulation. As the benign rays of Western civilisation began to be suffused into the land which had hitherto been willfully closed, ignorance and bigotry gave place to dawning intelligence. Benkei encountered Ushiwaka, and became his disciple. Whatever might have been the first motive which induced the Japanese to swallow their resentment and acknowledge themselves beaten by the alien interferers, their attitude towards foreign nations soon became one of unalloyed adoration and emulation.

It is in the insular nature of the Japanese to adore and worship what is superior, though the object of worship be a foreigner, a Tengu. When Chinese literature, art and politics were objects of general emulation in Japan, even a Chinese coolie was looked upon as a paragon of wisdom and erudition. The Japanese quickly learned to respect and worship the Westerners. The almost superstitious reverence they attached to such words as *seiyō* (the West), *hakurai* (imported from Europe and America) *yoko* (to go abroad to foreign countries) may illustrate the length to which the Japanese went in idolizing things Occidental. The perception of every weakness at home and of every excellence abroad and the experience of every triumph as well as every humiliation added to and accentuated the national consciousness of the people. But never once has it sunk to bigotted pride or vain arrogance. The long epochs of Samurai culture, and the former relations between master and servant have taught the people to bear with fortitude in adversity and humiliation, and to observe modesty in prosperity, that is in their dealings with foreigners.

The national consciousness of the Japanese has been and is still a result of

the keen recognition of their own shortcomings and of the superior qualities of their foreign neighbors. It is not by any means of an irrational, prejudiced and vindictive character. The Japanese are ambitious of catching up with the peoples of the superior nations by emulating what is best abroad and by developing what is best at home. Never once have they thought of fulfilling their ambition by climbing over the shoulders of their patrons or by any other treacherous means. The feudal system of government fostered in the Japanese mind a powerful sense of the obligation of gratitude; and foreign nations as well as foreigners must have appreciated the fact that the average Japanese is incapable of breaking the bonds of friendship and gratitude without strong reason. Englishmen in Japan in especial must have felt what a strong impression the Anglo-Japanese Alliance has created upon the Japanese mind. Witness the speeches of politicians, the lectures of professors, the editorials of the newspapers, the aspirations of students, even the transactions of tradesmen dealing with foreign customers they are strongly biased with Anglophilic sentiments. As for the United States, they are ever held up as Japan's benefactor; and at least till the stories of unfair treatment of the Japanese in California were so persistently repeated, every Japanese considered the American in the light of a teacher, master and benefactor.

It is true that now and then we hear some political demagogues and "patri-

otic" pedants proclaiming that the Japanese are committing an error in emulating Occidental institutions, by pointing out the dark side of foreign civilisation. But consider the general sentiment of the representative Japanese. In public schools, in children's text books, in the utterances of the most respected politicians and scholars we perpetually hear almost to fulsome this stereotyped lecture: "We have made remarkable progress in our civilisation, and yet we have still a great deal to learn and unlearn; and we must ever be courteous and respectful to foreigners as to our friends and teachers."

Ask any little school urchin what he thinks of the Occident, and you have the practical solution of the question. Names of many foreign heroes and heroines are more familiar to him than those of Japanese celebrities. What Japanese children are there who are not as familiar as foreign children with such names as Watt, Newton, Columbus, Washington, Bismarck? As regards scholars, professors, statesmen of note, many of them know more about Europe and America than they do about Japan.

Can you under such circumstances reconcile yourself to the verdict that every Japanese is viciously and spitefully anti-foreign? Certainly not. The Yellow Peril is the peril conjured up by the vivid imagination of ignorance and suspicion unworthy of the civilized citizen. Unless the West becomes so demoralised as to prove a menace to the peace and civilisation of the world, or

unless Japan is provoked by an early indignity, the West will have no cause to suspect the aggressive intent of Japan. It Japan deems it necessary to increase her army and navy, what was it which first taught her the necessity?

Be it far from me to copy the tone of official peace propagandists sent abroad to preach the peaceful policy of Japan and the peacefulness of the people. On the contrary I assert that the Japanese are, or rather have been, a warlike people, and will fight when occasion arises, and that their Government is never oblivious of the necessity of preparing for war in peace. But I should be heartily ashamed of my country if she should ever fight where there is not justifiable cause for it,—unless it be to guard her supreme interests or to resent gross provocation.

Such in short is the nature of the national consciousness which every patriotic Japanese possesses. Except this one characteristic and its concomitant traits, the Japanese are a heterogeneous assortment of humanity, and defy the most elaborate endeavors at characterization and generalization. Anything that has been said and may be said about the Japanese is at once true and not true. I little worry myself about the unkindest thing said about the Japanese by any foreign observer, but whenever I find the conduct of some prominent and generally honored countrymen analysed and proved to be unworthy of the country I feel tempted to declare that they are no Japanese. There are at present a certain number of distinguished Japanese, or rather groups of certain clans, who have made themselves the butt of universal censure and disgust in Japan. I am not politician enough to be able to deliver an authentic verdict on the true merits or demerits of the men in question. But this much I can solemnly declare, that they are not to be regarded as the Japanese, representing typical thoughts and ideals of the Japanese.

YOKOHAMA, JANUARY 7TH, 1913.

## ANOTHER DEATH-PROTEST AGAINST CORRUPTION.

FOLLOWING the intensely dramatic suicide of Count and Countess Nogi, on the night of the funeral of the late Emperor, there now comes news of a similar act on the part of Mr. Nakamura Ryusho, Chief Judge at the En-syong branch of the Taiku (Chosen) District Court, the cases being all of the nature of a public protest against public corruption. In the case of the Nogi's the issue was complicated by the phase of *junshi* (following the Imperial Lord into death), which was lent to the deliberate act by the selection of the

Imperial Funeral date for its execution but contemporary opinion did not generally deny to the act this complementary character of a public protest, such a Japan traditionally understands and acclaims. This was the veteran General's protest against Bureaucracy, and it does not appear to have appealed to the nation in vain. Now, too, we have a similar appeal against the Bureaucracy lodged by a veteran Judge, and the character of his protest is made altogether unmistakable by the report of the *Osaka Shimpō*. We have already quoted the *Japan Chronicle's* translation of that report, but may here recapitulate the chief features. Judge Nakamura, says the *Osaka* journal, was a man of the most upright character, who, owing to his stern attitude towards bribery, had incurred the hostility of officials and discharged officials, among whom corruption was rife. The discharged men, says the *Osaka Shimpō*, decided to revenge themselves by spreading defamatory stories about Judge Nakamura in the hope of getting him removed and themselves re-instated. The Judge, learning of the plot and realizing his helplessness against the web of false testimony that could be drawn around him, determined to untie the gordian knot by committing *hara-kiri*, in the belief that this desperate act would do something to purge the nation of the poisonous corruption in the judiciary, under pre-

supposed was threatening the life of the nation. This resolution he carried out on December 28th last, at his official residence, formally. The *Osaka Shimpō's* report concludes somewhat pathetically:—

On the return of his family, the body of the Judge, dressed in official uniform, was found in an inner room, lying on the floor in front of a portrait of Meiji Tenno, which was hung in an alcove. On a table was found a statement written by the deceased, expressing his deep regret at the amount of official corruption prevailing, and the hopelessness of preserving the sanctity of the law and successfully administering justice under the administration of Count Terauchi. The statement concluded with the expression of a hope that his death would be the means of awakening his degenerate colleagues to a sense of their responsibilities.

It is well to emphasize the fact of these

tragic Japanese protests, not only because they are peculiarly characteristic of the genius of the Japanese people, as the crown of a devoted patriotism, but because, as is not generally understood by foreigners abroad, they indicate deep-seated discontent with things as they are, and may thus herald important changes in the country. We would not be understood as contending far less advocating, self-murder. As we pointed out in the case of Count Nogi, the course taken by Lord Roberts (in some ways a parallel life to that of Count Nogi) is infinitely better in Western eyes than that taken by Count Nogi. Both old soldiers encountered conditions that called them with apprehension for their country; Count Nogi fled the protest of his dead body, but Lord Roberts continued (and continues) to take the field in active fight against the conditions he fears. So also one might compare the part played by Lord Erskine at the end of the eighteenth century with the part played by Judge Nakamura. Erskine, who did much to emancipate the British Press, was a victim of political chicanery. For instance, he appeared as counsel for Thomas Paine, his appearance, seeing that he was Attorney-General to the Prince of Wales, being accounted of more credit to him than even the brave and honest speech which he made in his defense. Yet, in consequence, he was removed from his office, which, as Lord Campbell said, was "a lasting disgrace to those from whom the measure proceeded." Nevertheless, throughout the political trials which occurred in England at that troubled period, he is said by his biographers to have enacted the same manly part, not retiring into private life, much less retiring from life, but battling with the evils he recognised and finally winning his way to the woolstack, where he was enabled to put his theories of justice into practice that benefited his contemporaries and posterity incalculably. On the other hand, Judge Nakamura decided to retire from the field. But though there is superficially this advantage for the Western method of fighting political corruption, some allowance must be made for ethnical convention. If in their respective circumstances, Lord Erskine or Lord Roberts had committed suicide with the intention of calling their



countrymen's attention to existing political abuse the probability is that their effort would have failed to attract anything but temporary attention. In the old days in England suicides were buried at the cross-roads with scant ceremony, and in later days the prevailing humanitarianism would probably, in such a case, have elicited a Coroner's verdict of "suicide while of unound mind." In Japan, on the contrary, such patriotic suicides have a deep and abiding significance, owing to cherished tradition, and it is in remembrance of this fact that these notable cases of self-destruction must be viewed. Despite modern accretions of western veneer, Japan remains Japan still, and in moments of supreme patriotic exaltation the inner spirit of the country arises and takes the traditional mode of expression. In that view these two Japanese tragedies have a serious aspect. From the military arm, and now from the judiciary, representatives of the highest Japanese chivalry and patriotism have lodged the supreme Japanese protest against the present conduct of national affairs within their purview. So far, not much attention appears to have been paid by the Press to the matter, but the public imagination in Japan is certain to be affected by this latest tragic conventional protest, and the public memory in such cases is long. It will be interesting, therefore, to note what effect will ultimately be produced by these signal protests upon political action in Japan, whether as reflected by party interpellations in the Diet, or, if the latter be dissolved, by administrative modifications in China or Japan Proper.

### CURRENT TOPICS.

The *Hochi* thinks it will be some time yet before the Powers formally recognise the Chinese Republic. There are some Chinese who appear to be under the impression that the Republic will ere long be officially recognised, seeing that the U.S. Congress has taken the matter up. The paper is of opinion that if China is really anxious to have the Republic recognized by the rest of the world, she should first prove in a practical manner that

her Government and people are qualified to administer judicial powers, and that the Republican Government in Peking is strong enough to govern China and her territories. The National Assembly and the political parties still lack the capacity to perform their duties, and pessimistic views are being entertained by outsiders as to the future of politics in China. After the general election of candidates to the National Assembly, and the election of President, which will take place in the near future, the political situation in China will become clearer. Pending these elections, the recognition of the Republic by the Powers is, the journal thinks, somewhat premature. China must also settle the questions relating to Outer Mongolia and Tibet; otherwise, none of the Powers will dare recognize her as a Republic. To make the situation worse, each Province is at present self-governing, and is ignoring all instructions from Peking. As a matter of fact, the Peking Government is helpless, because it has not sufficient money. It has therefore become necessary for China to obtain funds from the Six-Power Financial Group, which, the journal thinks, "is apparently a political body, and not a commercial league in a practical sense." It adds the *Hochi*, there is any country which will act as a guarantor to the Powers for the recognition of the Chinese Republic it is Japan (!).

The *Kokumin* warns politicians in Japan to broaden their political outlook. Upon the downfall of the Saionji Ministry, the politicians aiding with the late Ministry started a demonstration against the new Government and the Bureaucrats, on the plea that they are determined to protect the Constitution, which, it was alleged, was being trampled under foot by the Bureaucrats. In starting such a demonstration these politicians, says the *Kokumin*, are in reality planning to return to power; in other words, are simply working for the attainment of selfish ends and not for the good of the whole nation. If they are dissatisfied with the new Government, they should take a manly course, and meet it openly, without resorting to the subterfuge that they are fighting merely to protect the constitution.

The *Chuo*, a Seiyukai organ, points out that in view of the probability of a collision in the Imperial Diet between the Government and the political parties, the former is now starting a demonstration

against the parties by convening a conference of local Governors in Tokyo from the 15th instant. It is quite apparent that at this conference matters relating to a General Election will be discussed. The paper is dissatisfied with the recent measures taken by the Government in dismissing a number of Governors who are supposed to have sided with the last Ministry, and replacing them by those who are in sympathy with Prince Katsura or Viscount Oura. If these officers are at the mercy of the leaders of political parties, then there is a danger of lowering the standard and the efficiency of the occupants. The paper ends with the remark that if the Government resorts to a dissolution of the Diet, it will be tantamount to throwing oil upon fire.

The Jiji says some twenty years ago the students of higher institutions in Tokyo and other cities showed greater interest in politics than they do at present. In those days the interest in politics was so keen that students used either to hold meetings to deliver speeches and exchange views on current events, or to contribute articles to papers and magazines. But all this has become a thing of the past. Students nowadays are only anxious to graduate from college with honours in order that they may secure profitable positions either in official or commercial circles. Accordingly the majority of them, as a rule, stay at home and devote much of their spare time to study. The paper hopes such men will show a greater interest in politics, even though they do not intend to make politics a profession.

The special correspondent of the Daily Telegraph at Peking, in the course of a recent despatch to that journal, expresses gloomy forebodings as to the situation in China. He writes:—

Complete mystery envelops not only China's future, but also what is taking place to-day. A species of political paralysis is combined with unconcealed exasperation at the general unworkability of the Republican formula. Yuan Shih-kai has less hold to-day in the general situation than two months ago. The basic reason for the present impasse is the fact that no system of provincial federation was adopted from the beginning of the proclamation of the Republic. In China the province is the sole unit, and if the unity of the country on a workable basis had been made the first desideratum the history of the United States would have been faithfully copied. The Provinces, as self-contained units, show in many cases much progress, and gradually, or at order by forcible means,

But difficulties are being met, and in Honan a struggle is proceeding between an infantry regiment surrounded by thousands of bandits armed with rifles. The regiment has lost many officers, and is now being succoured by an entire division. Meanwhile the Mongolian wound is bleeding steadily. Dr. Sun Yat-sen has been sending Yuan Shih-kai amazing telegrams proving that he is a visionary and has gone openly mad. Like Pythagoras, he now asseverates that numbers are the sole elements out of which the universe is composed, and therefore demands the immediate despatch of half a million Chinese soldiers to Outer Mongolia, next year two millions, and so on, raising the total in the third year to six millions, when "success against Russia will be certain."

## A REMARKABLE SITUATION—CONFIDENTIAL.

Kyoto, February 1, 1913.

Dear Friends:—

By common consent those in closest touch with the government schools in Japan agree that unparalleled spiritual need has generated among the students unprecedented hungering for spiritual food. While their teachers are still leaning upon the broken staff of formal ethics, and while the "Mombusho" is still groping its way in the moral labyrinth of its own making, the students themselves are rebelling against the crude materialism of the late Meiji era and are turning to a new idealism for inspiration and comfort. Many thoughtful publicists suspect that Christianity has to give what these students need; we Christians know it! But how is the point of contact to be made? With few exceptions the schools are closed to active Christian propaganda by teachers or missionaries. How then are these 600,000 students above the primary grade to be reached and succoured? While counting the "many adversaries" "an open door and effectual" has been discovered! The students will devour Christian literature and the school authorities will allow it to be circulated!

The plan is this: We as sympathetic teachers and friends undertake to furnish to interested students a taste of good, wholesome Christian literature. To us this means the pure gospel in modern speech and attractive form! We distribute the papers through carefully selected persons in the school, always with the endorsement of the principal and often through his personal influence. For the present we are using the admirable little sheet called "The Morning Light," because we find it racy, up-to-date, spiritual and non-sectarian. We distribute copies to from ten to twenty per cent of the students of each class with the stipulation that they be circulated. Almost without exception, they are eagerly received. Indeed the only criticism we have heard is to the effect that sometimes the students quarrel for precedence in receiving copies!



This effort was started last spring by government school teachers who had felt the need in their own schools. Seeing the striking success of the experiment others joined with them in widening the circle of influence. The active supervision however has been left to the teachers, this course being less likely to create suspicion. How long the opportunity will last we do not know, but we must take the tide at its flood! There are 600,000 students in Japan. We believe we can reach directly 100,000 of them, and can influence three times as many. We shall soon be distributing 10,000 papers. In April last 115 copies were sent to 12 schools; by July we were sending 1,000 to 52 schools; in November it was 4,000 to 88 schools and in December, 7,000 to 118! There are now 125 Chu Gakko having about 50,000 students on our list! This will cost us 1,200 yen (\$600 gold) for the year. We shall take on as many more schools as funds in hand permit. To meet this unique opportunity we earnestly appeal to friends of students to join us immediately in contributing the necessary funds.

(Signed) H. ST. GEORGE TUCKER, R. P. GORBOLD,  
SIDNEY L. GULICK, FRANK MULLER,  
OTIS CARY, G. M. FISHER,  
W. A. DAVIS, G. S. PHELPS,  
G. M. SINCLAIR, Treasurer, Muromachi Demizu, Kyoto.  
GEO. E. HORN, Secretary, 13 Rakuto Reizan, Kyoto.

first line touched, I believe, was cotton yarn and cotton goods, for the Chinese market. To-day almost every line of manufacturing is being carried on in the country. The Japanese are now large importers of machinery and tools for manufacturing purposes.

"I would like to say that I saw in an American paper that the appointment of Secretary Knox as special Ambassador at the funeral of the late Mikado had been somewhat criticised over here. I think the Japanese Government and people have been very highly pleased at the appointment. They have realized that Mr. Knox is the highest official that could be sent from this country, and his appearance has gratified them very much.

"There is no subject of great general interest in Japan just now except that the general situation in China causes great anxiety. The Japanese are in accord with the other Powers as to the situation. Things develop very rapidly out there, but I have not heard of anything new since I left a month ago.

#### Cost of Living

"The high cost of living has struck Japan, as it has here. Within the last fifteen years I should say that prices in all directions have doubled. This affects everything else. In reforming the land tax, the value of the rice land was taken in 1873. To-day the same land is worth four times as much. The price of labour has gone up correspondingly. From the same land, nearly twice the quantity of rice is produced as in 1873. They have improved their methods of farming, and while some still follow primitive methods the use of fertilizers has become common.

"The United States has never had the largest share of Japan's trade. Perhaps it has been bigger than that of England alone, but not so great as that of Great Britain and her colonies. English is studied more than any other language. German is taken up for the study of scientific questions. It is of peculiar interest that while all the older Generals, whose education dates back of 1873, speak French, those who have had their training since then speak German, the Franco-Prussian war being responsible. But for all practical purposes, English is more used in Japan than all other foreign languages put together.

"The Panama Canal has, of course, awakened interest in Japan, but I don't know what effect it will have. I have

were foreigners, and there are still some. It was in the early or middle eighties that the Japanese began to adopt Western methods. There was no direct cause—it was the influence of the leading men, headed by Prince Ito, that brought that about. It was about the time that a Constitution was adopted, reorganizing the Government. Since that time the city of Tokyo has practically been made over. It is still largely built of wood, because of earthquakes. When I went there it was called Yeddo. To my mind, Mutsuhito was one of the wise rulers of the last century.

"The Japanese have always been friendly to this country," said Mr. Denison. "Having been in the Foreign Office so long, I have had ample opportunity to know their sentiments, and Hobson and others notwithstanding they have always been friendly. Of course, the immigration question is always with us, but both Governments are disposed to deal wisely with it.

"I am speaking as an American when I say that we had a fine Ambassador in Tokyo in Mr. O'Brien, who assisted in disposing of the question of immigration. He left a very good name among the Japanese.

"It was after 1890," said Mr. Denison, "that Japan began to go into the manufacturing field, and this started after the revision of the tariff. Under the old treaties, with consular jurisdiction, there was a tariff of 5 per cent, which, less the expense of collection, amounted to about 3 per cent. When Japan secured the right to make its own tariff, and did so, then manufacturing started off. The

read in the papers that a Japanese steamship company is building liners for the Panama route. I may say that the Japanese do not view the completion of the canal with a hostile eye. I have not heard any talk over there of the remission of tolls for American coastwise vessels. The Japanese regard this matter as not their affair.

"You want to know about the attitude of the Japanese in Korea? Well, the missionaries have been hostile to the Japanese in the country, but I came over on the steamer with a missionary who belonged to what we call the 'Antis.'

*Adapted*

第三種郵便物認可

## JAPAN'S LEGAL ADVISER IN NEW YORK CITY

Makes Some Interesting Remarks After His Forty Years' Experience

H. W. Denison, the American who is legal adviser to the Japanese Foreign Office, arrived at the Waldorf Astoria, New York, on Oct. 30. Mr. Denison, who has lived in Japan since 1869, has held his present post since 1880, succeeding Eli T. Sheppard, the successor of Pershine Smith, the first American appointed to that position. Mr. Denison has not often returned to the United States since he passed through in 1901, on his way to The Hague Conference, and returned again in 1905, for the peace negotiations at Portsmouth.

"It had not been so long after Commodore Perry's visit that I went to Japan," said Mr. Denison, to a New York Times' reporter, "but even then the Japanese had Ministers and Consuls. They had established many schools, and I think it was within four years that the University of Tokyo was established. At the beginning many of the professors in this

He had lived in Korea eight years. There was no question, he said, that conditions under Japanese rule were greatly improved over what they had been before, both in respect to administration and taxation.

"Yes, there used to be a great many Americans in Japan in the early days. Few of them are left that were there when I went. But still I find the same thing here. It is pretty difficult to come across anybody I used to know before I left home. You see," he added, "that was so long ago I have most lost count of the years."

*Japan Advertiser*  
No. 6,747  
June 7, 1913

## SAYS SELF-CONCEIT IS WHAT AILS JAPAN

Editor of the Taiyo Tells a Sorrowful Tale of Her Condition  
Today

### NO FIRST-CLASS NATION

For Inwardly and Outwardly  
Her Life is Poor and  
Discordant

Writing in the current number of the Taiyo, Mr. Hasegawa Tenkei, the editor, who has recently come back from a visit to England, criticises many defects in the life and character of his countrymen.

According to Mr. Hasegawa, Japan's victory over Russia in the recent war gave the Japanese a chance for renewed self-awakening and under the encouragement of a group of men, including Mr. Hasegawa himself, self-consciousness became strong among the Japanese high and low, educated and uneducated. They felt that they possessed a mentality by no means inferior to that of any Western nation and they were highly satisfied and proud when their country first came to be regarded as one of the first class Powers of the world. Indeed they appeared at that time to have no envy of any of the Western nations in view of their high position among the nations.

This self-awakening of the Japanese was good so far as it went, says Mr. Hasegawa; but he regrets at the same time he has now over ten years after the war to ask: "Is our country really a first class Power?" In Mr. Hasegawa's view, what the Japanese regarded as self-consciousness soon after the war was nothing but self-conceit. Although they were in raptures over their victory over Russia, Mr. Hasegawa says they gained no victory in the strict meaning of the term. In other words, neither party was victorious or vanquished in the war. Yet the Japanese were deceived into the belief they had secured a victory over one of the strong European Powers, and this feeling sufficed to produce in them

a kind of self-conceit, which had no meaning at all.

Mr. Hasegawa understands that no country can be called a first class Power unless its outward and inward life is full and harmonious. Do the Japanese fill these conditions?

#### Inward Life

"Nothing can be poorer than the inward life of the Japanese nation," continues Mr. Hasegawa. "Where are our great thoughts? And where can we find any strong faith among the Japanese? How many Japanese possess any ideas of their own? And how many have any established principles guiding their life? The thoughts now prevalent among the Japanese were almost all imported from abroad, very few are Japanese.

"In face of these prevailing conditions in the Japanese world of thought, certain conservatively-minded men recently dug some old ideas up out of the dust of history and are trying to propagate them among the Japanese of the day. But these ideas can add no more to the inward life of the Japanese than the imported thoughts can. The poverty of the inward life of our people is well proved by the absence of great writers in the dramatic world where either imitations of foreign products or lifeless old stories are presented from time to time, but no great drama of Japanese origin has ever made its appearance to inspire Japanese minds or add anything to the inner life of the nation. Where have we a General Booth or any great thinker in the religious world of Japan? We can scarcely expect any perfection of our inward life so long as the life of our religious teachers is as poor as it is at present, because the cultivation of our spiritual life largely depends upon the endeavors of these religious teachers.

#### State Finances

"The outward life of the Japanese nation is hardly richer than their inward

life. Look, for instance, at the statistical reports of the country. You will find no figures worthy of the name of a first-class power except in the large national debt and the high rates of interest on it. In the matter of the State finances, the export trade and industrial development, Japan is inferior even to some of the second class countries of Europe. Japan's financial credit is very low abroad. Observe the actual conditions of living of our countrymen! How poor it is! Yet we hear every day constant cries of the hardship of living and in fact the greater part of the nation is now suffering from the problem. Our standard of living is very low and Tokyo's appearance is poorer than that of the capital of any second class country in Europe.

"Are the Japanese acting in harmony? On the contrary, each acts differently, and there is no common relation between the actions of the nation, though the actions of every member of a nation, like that of every organ of man, should

have a common relation to each other. Numerous examples can be cited in the outward life of the nation. For instance, a gentleman wearing a frockcoat sits in a Japanese tea room of four and half mats; electric cars and rikisha run side by side in the streets.

"But we may observe conditions of greater chaos in our inward life. The present feebly diplomacy of Japan is not worthy of the dignity of any first-class Power, and in our domestic politics, the important role is always played by the group of so-called Elder Statesmen, who are too weak both mentally and physically to decide right or wrong for the nation and whose conduct, especially in the recent political crisis, cannot be said to be in conformity with constitutional usage, though Japan is regarded as a constitutional Power. The annual budget of the Government further shows the nation is living inharmoniously.

"We certainly do not advocate uniformity in our standard of living, but we wish to see our people, like those of other first-class Powers, living in harmonious fashion or having some common principle of life. It goes without saying that the majority of our nation are inspired by patriotism and loyalty, but even their patriotic and loyal actions are not performed in harmonious fashion."

Mr. Hasegawa thus believes the time has now arrived for the Japanese to awaken out of the self-conceit to which they have been victims since the late war, and to realize that they have still many defects which a first-class Power should remove—in other words they should now really attain self-consciousness.

## MAKE "TAISHO" OUR MOTTO JAPANESE PEOPLE URGED ON IN PATH OF RIGHTEOUSNESS

ERA NAMES MUST FITLY REPRESENT  
ASPIRATIONS OF PEOPLE

*June 7, 1913*  
Japan and the Japanese urges that Taisho or "Great Righteousness" should be made the motto of the Japanese nation in the new era. Japan has had more than two hundred year-names, all of them very fine ones. Indeed, if one were to accept them as faithfully reflecting the character of the periods they stand for, one would be led to the erroneous conclusion that peace had reigned supreme in the land ever since the system of year-names was adopted. But, to cite a single instance to disprove this conclusion, the Heiji Era, meaning the Era of Peaceful Government, was made famous in history by the Civil War of Heiji. The fact is, year-names before Meiji were in most cases based merely on superstitions and hopes. After Meiji, however, year-names must represent the aspirations of the people. During the era just ended, Japan acted in a manner befitting the name of Meiji. Having realized her aspirations of Enlightened Government, she is now bound to proceed on her way of Great Righteousness. The Japanese nation can not claim to have acted very uprightly either at home or abroad during the Meiji Era, and it is time she returned to the path of Great Righteousness.



# TOKYO MIYAGE

11.13  
The Japanese I.

By AKIMOTO SHUN

The leader appearing in yesterday's Advertiser tempts me to indulge in the following contemplation:—

What is Japan and what are the Japanese? They are to my mind things apart. At least the views and sentiments expressed from time to time by foreign observers of Japan and things Japanese incline me to think so. Japan as a nation, is, I presume, better known to foreigners than to the average Japanese. But as regards the Japanese people I suspect that the opinions of foreigners are not at one; for they found their conceptions, partially at least, upon their respective experiences and impressions of the people, which naturally vary according to the social positions and occupations the foreign critics or eulogists may happen to hold. For instance, ask a foreign missionary who has spent nearly half of his life in making and shepherding native converts, a foreign teacher lecturing, say, at the Keio or the Imperial University, a foreign journalist who studies the Japanese through the translations of the vernacular Press, a foreign employer who passes much of his time in supervising the work of Japanese mechanics, a foreign employee in some Government institution, a foreign tourist touching at Japan en route on his round-the-world travels, a foreign representative visiting Tokyo on an official mission—ask these foreigners of different conditions as to their truthful opinions and impressions of the Japanese, and if they are honest or unhampered by what they have heard and read, the results will be found to be of diverse and heterogeneous kind. Every book or essay treating of the character of the Japanese is read with a remarkable measure of curiosity, for every new essay contains some new revelation on the over-worked subject. This alone plainly endorses the above assumption, that foreigners' opinions differ on the subject of the Japanese.

There is a ring of the closest bond between England and the English, Germany and the German. But the average foreign stranger who has read about Japan and comes out to observe the Japanese is apt to be greatly surprised, either disagreeably or agreeably. That there are Japanese, but not the Japanese, is probably not far from true. The foreigner in Tokyo who accuses the Japanese of an utter want of business talents and commercial instincts may alter his opinion if he sojourns in Osaka for a year; the foreigner in Osaka who declares the Japanese are totally lacking in scientific culture may come to entertain a better opinion when he visits the best hospitals and scientific laboratories in Tokyo.

One of the most fair-minded for-

eigners I have ever known, who has spent nearly 30 years in Japan, closely studying Japan and the Japanese, writes to the effect that the longer one sojourns in the land, the more bewildering and incomprehensible become the people. I wonder if this is true. If it is, one can say:—How then it is possible that the Japanese should know themselves? The German and the French can describe the English character better than the English, and the English can point out the fortes and foibles of the French better than the French. How can we Japanese be expected to know ourselves when the acutest of foreign observers shake their heads and give us up as Chinese—well, Japanese—puzzles?

The only possible explanation I can think of is that Japan is in the throes of a transient stage and that the Japanese people, as they stand, are a conglomeration of about fifty different peoples—I had almost said races—who for years were environed with customs, traditions and atmospheres of their own—this until less than 50 years back.

My mother, who is a comparatively young woman of a little over fifty years, was wont to tell me that in her teens she was often "shocked to hear some of her friends so reckless and imprudent as to marry men of different provinces." Evidently for political and strategical purposes the barons of many feudal provinces took care that their clansmen should observe different customs and even dialects from those of other clans. A difference of customs breeds hostility as well as friendship. The clansmen of one province regarded those of another in some cases, with superior good-natured tolerance and in others, with scorn and enmity. Choshu men hated Satsuma men, and vice versa; and both loathed the Yedoko. I was talking the other day with a certain old lady who is a genuine Edoko. Recollecting her young days, she ejaculated almost with a girlish enthusiasm:

"O how we hated Choshu and Satsuma Samurai! My parents would not let me go out after dark for fear of brutal, drunken and loathsome Satsuma-po, Choshupo, and Sosa-po. They infested every part of our honored Shogun's capital, perpetrating shocking crimes and persecuting the citizens. To tell the truth, we did not like the advent of Prince Sanjo and other great personages from Kyoto. We sorely grieved that the honored coat-of-arms of Aoi (Tokugawa's crest) was being trodden under foot by the outrageous bumpkins of Choshu and Satsuma Samurai."

Her's must have been the sentiments shared by every Edoko at the time.

It is not true, of course, to hint that all the clans hated and held aloof from one another, and yet you can easily imagine that there was a degree of alien sentiment not unmixed with suspicion, in the intercourse of the people of different clans. How many centuries have passed since those days? It is only a little over 40 years! Witness the political wrangles of today, and you

factually see the factions, of Choshu and Satsuma and Tosa, etc., still in palpable evidence.

Well, under such circumstances it is a matter for any wonder that the temperament and character of the Japanese are not one? If the character of the northern English still differs from the southern at this date, how much more pronounced must be the similar disparity in the characters of different Japanese clansmen. Remember, too, the diverse climatic influences wrought upon the inhabitants of different regions. Japan proper is a long serpent-like land-country stretching from the frigid Hokkaido to the warm Kyushu; and the wind and waves, the primeval carriers of civilisation, which indirectly moulded the natural temperaments of the people are not the same. On top of this are the artificial contrivances of feudal chieftains for the alienation of their peoples.

All these peoples of about fifty different clans have now been jumbled together under the Mikado's rule and have entered into a common bond of citizenship. The national education, as is well known, is of uniform type, aiming at the production of men and women of common thoughts and character. But the question is, Has this educational polity succeeded in unifying the characters of the different Clansmen so as to enable us to point the finger to one Japanese and say "This is the Japanese?" I think not. For with my own eyes I see different descriptions of Japanese, who, had it not been for color-distinctions, might have been mistaken for Chinese, Koreans, Englishmen, Frenchmen, Germaos and what not else. There are men who remind me most strongly of the olden Samurai, men who bear the clearest likeness to the despised Eta. Contrast the people of Sendai with those of Kyoto, those on the Japan Sea coast with those on the Pacific coast, and tell me if they can really be grouped under the same title of the Japanese.



## DR. ELIOT WRITES IN PRAISE OF JAPANESE

Perceives in Them Fine Physical,  
Mental and Moral  
Endowments

### PATRIOTIC, NOT WARLIKE

Their Civilization Likely to Sur-  
vive That of Some Western  
Nations

The October pamphlet published by the American Association for International Conciliation is devoted to a paper by Dr. C. W. Eliot, President Emeritus of Harvard University, entitled "Japanese Characteristics." The following excerpts are of interest:—

Considering that it is only forty-five years since the profound changes in Japanese government and society began, the achievements of the race are nothing short of marvellous. They prove beyond question that the Japanese possess as a race fine physical, mental, and moral endowments. Their dominant sentiment is an intense patriotism, in which pride, loyalty, and love are ardently united. Are they, then, a formidable and dangerous addition to the competing national forces of the world? Is their demonstrated strength dangerous to the peace of the world and to the white race?

The Japanese are not a warlike people, in spite of the fact that they have waged within a few years two wars in which they took the part of invaders. The war with China and the war with Russia were both in reality defensive wars. Over against Japan on the continent of Asia two huge nations, Russia and China, are in possession of immense territories. Bitter experience had satisfied the Japanese leaders that Japan would not be safe at home on her islands, if Korea and Korean harbors were in the hands of either one of her immensely powerful neighbors. In those wars the common soldier's motive was an intense patriotism—not love of glory or a natural love for fighting, or a desire for new conquests and possessions.

The Japanese are not a numerous people. They number not more than one ninth part of the Chinese population, or more than one-third of the population of Russia, and less than one-half of the population of the United States.

#### A Homing People

They are a homing people. They are commercially adventurous, and will travel far and wide as peddlers, or in search of trade or work; but they are not colonists. The Japanese Government has had great difficulties in inducing Japanese to settle in Formosa; and at the present moment it has a similar difficulty in Korea, although the Ko-

rean climate resembles that of Japan. A hot climate the Japanese dislike. They would have no more use for the Philippines than Americans have. If a Japanese trader makes money in a foreign country, he will take his family and his money back to Japan as soon as he can. Under favorable conditions, climatic, industrial, and social, a few Japanese might really settle in a foreign land, become naturalized, and let their children lose connection with Japan; but they would be exceptional persons.

When the Japanese go abroad on business, they do not intermarry with women of the foreign races. At home or abroad, they keep their race pure, thus affording a surprising contrast to the white race when in foreign parts.

(Continued on Page 12)

The inexpedient crossing of different races will not be promoted by the Japanese in any part of the world.

The desire for children in a Japanese family is intense. The women are as a rule fecund, and all mothers nurse their babies. Milk-producing animals having been scarce, the artificial feeding of infants has been practically unknown. The declining or disappearing family is not a common phenomenon in Japan, as it is in France, England, and the United States; a fact which is evidence that the general conditions of life in Japan are now more favorable to the building up of a strong, enduring, and achieving nation than they are in the Occidental countries mentioned. In short, their present civilization is more likely to endure by the century, now that it can defend itself against attacks from without, than the civilization of several Occidental nations. No matter what the intellectual achievements of a nation may be, they will all be lost as time goes on, if the physical bases of the national life cease to be wholesome, and natural child-bearing declines through the effects of vice or any sort of physical degeneracy. No Oriental race seems to suffer as the white races suffer from the alcoholic temptation; and the venereal diseases do not seem to have been so destructive among any Oriental people as they now are among the white races. The dangerous opium habit is Chinese, but not Japanese. The Japanese nation is not threatened, as the American people are, with increase in the number of defectives in mind or body who breed their like without restraint.

The right state of mind of Americans toward Japanese is one of hearty goodwill and cordial admiration. The Japanese should have every privilege in the United States which the "most favored nation" has; and that is all Japan wants from the United States. Her statesmen by no means desire any extensive migrations of Japanese people to other lands. On the contrary, they want Japanese emigrants to settle in Japanese territories. The Japanese

home industries need all the labor that the population can furnish. The Japanese economists greatly prefer to the planting of Japanese capital or labor in foreign lands the recent methods of planting foreign capital in Japan, and the development of Japanese industries at home. This preference is natural and judicious, and it is noticeable that foreign capital is promoting in Japan the new kind of industrial development. When an American corporation, which is conducting at home a successful industry, sells its patents and methods to a Japanese body of capitalists, and then takes a considerable portion of the stocks and bonds of the Japanese company, American capital finds a profitable investment, the Japanese laborers remain at home, and the product of the Japanese industry is sold to advantage in the markets of the world.

The work of the American and European missionaries in Japan has been greatly hindered by the divisions in the Christian church, divisions attributable to differences in dogmas, creeds, or polity. The Japanese cannot understand such reasons for division, and they cannot be interested in them. If Christianity is to get a strong hold on the nation, it will be in some simple form which relies chiefly on the doctrines that God is love, that men are the children of God and therefore brethren, that the best way to serve God is to serve man, and that a man's habitual conduct toward his fellowmen is the best available test of the practical value of his religious convictions.

There can be no doubt that the Japanese field is wide open for the advent of a simple, rational form of Christianity and it is also clear that the educated Japanese are in search of religious motives adequate to keep the lives of their children pure and strong, and to inspire the nation with the love of truth, and the expectation of unlimited human progress toward universal justice and goodwill.

## CONTROL OF SUNDAY SCHOOLS

What the Tokyo Mainichi Would  
Have Them Become

In yesterday's issue we gave a brief translation of an article in the Mainichi advocating that Sunday schools should be placed under official control. The following is a full translation of this editorial:—

To-day there is a necessity of state control being exercised over Sunday schools managed by foreign missionaries.

The State enforces the education of the people simply with a view to cultivating the national character. It is, therefore, only proper that any schools whose raison d'être is in conflict with this fundamental object of education should be driven out of the country. The State should hold absolute power over the education of



the people, and no outside interference should be allowed.

Although many religions schools established in Japan acted in conformity with the laws and regulations of the country they were responsible for many evils. The educational system in the country has since then been improved to such an extent that we no longer need outside assistance concerning educational matters. At present all rights relating to education have been restored to the state. There are, however, Sunday schools which have the task of educating Japanese children under foreign missionaries. Although what is taught in these schools may be confined to religious matters it is quite conceivable that the children in these schools are exposed to evil influences.

The teachers in the schools are not controlled by any regulations and there may be not a few among them who are devoid of the qualification to teach children, and lack common sense. Even teachers who are well qualified to educate young minds are limited in knowledge and so narrow in observation that they will fail to look outside of the religious circles. How can we expect that the teachings of this class of teacher should be in strict harmony with the national education system? From these considerations we can not but think that it is dangerous to entrust the education of the young to such teachers. The question regarding the control of Sunday schools can not but make its appearance and it should be dealt with.

### KOREAN POLITICAL SITUATION

A Seoul telegram to the Asahi says that Secretary Kokubu was ordered telegraphically to return to Tokyo and left Korea abruptly. Mr. Kokubu is said to have been keeping a sharp look out upon some of the influential personages in Korea, and his present mission is supposed to be for the purpose of informing the authorities of the result of his investigations.

### The Japan Times

TOKYO, WEDNESDAY, MAR. 19, 1913

### BUSINESS MEN'S SUNDAY-SCHOOL MOVEMENT

In the past four or five years this country has been visited by quite a number of noted Christians from abroad—theologians, clergymen, and workers—with increasing frequency. We do not think that there is anything

particularly noteworthy in this, for the turn of affairs may be regarded as part of the general tendency for round-the-world tourists to "take in" this country as the result of greater facilities offered by the traveling agencies. If the phenomenon is not, thus, significant in itself, we can not help observing that no little change has taken place in the manner in which those eminent Christians come and are received here. Formerly, when they visited Japan their presence was hardly noticed except by the converts and the foreign community. Nor was their advent heralded as an event of general interest, as it has now become almost the invariable practice. Today the doors of non-Christian schools and institutions and also of non-Christian families are opened to welcome them on the common passport of fame and good introduction. This change has come to be especially noticeable since the return of our Business Delegation from its memorable tour in America in 1911. That fortunate event seems to have wrought a national psychological change—one of those changes that now and again come over a nation in its international relations with the irresistibility of the turning on of an electric current. The Delegation consisted mostly of business men and its visit was confined to America; but the effect produced was on the Japanese nation as a whole

vis-à-vis the whole West. It was as though our people had awakened to the reality of the brotherhood of mankind with a freshness they had never before felt. Then there has arisen a new spirit, or rather the old spirit has widened its sphere of manifestation, to receive with honor and respect on these shores representative men of all countries, in whatever field of activity their work may lie. Thus has come about the general tendency to welcome men of religious renown from abroad with open arms, in place of former comparative indifference, as due to leaders of thought in their own vocation. Perhaps it is incorrect to interpret this change as one de-

noting a turn in the national mind in favor of Christianity, or religion in general. Nonetheless it is indicative of a progress made in the widening of the spiritual and intellectual vista of the nation, bringing it nearer to the high phase of enlightenment guiding human intercourse in the West, and as such we may well rest satisfied with the change. Such being the circumstances, we view with genuine pleasure the cordiality that is being shown to the American Business Men's Sunday-School Party, which arrived here yesterday by the *Tenyo*. Mr. Heinz, who heads the party, is of international reputation, and Mr. Brown who accompanies him is also widely known as a very earnest worker in the cause of Christianity, as are others of the party. They are here to spend six weeks, and we hope their stay will be thoroughly enjoyable as well as successful.

We wish the party success, and we say this advisedly. For such things are, practically nothing is being done for the moral uplifting of our business classes, and they need it very badly. Our statement is a sweeping one; but we think we are justified in making it. True, the Y.M.C.A. men are doing some good work along this line; but the field they reach is very limited. True, again, that many Buddhist sects are endeavoring to imitate the Y.M.C.A. work; but Buddhism itself is old and form-ridden, so that the most it can do for average believers is to keep alive in them the hope that they may enter paradise after death and gain riches in life in the name of Buddha, and no new or reformed Buddhism has yet arisen to act as a social force for the purification of the general moral atmosphere and for the advancement of endeavors to be good and to do good. We do not profess Christianity ourselves, nevertheless we firmly believe that Christian workers are far more active and effective in their effort at social improvement than their Buddhist rivals. Thus Buddhism, which has easy access to the populace, is ineffective in its working as a living force while

Christianity is as yet very much circumscribed in its influence. At such a juncture, the business men's Sunday-School movement comes as a novelty, in which not a small number of our leading business men will no doubt find much to arouse their interest, when properly approached. For they are the very men who more than anybody else are just now feeling the need of the moral uplifting of their employes.

In other respects, the Sunday-School movement, if successfully launched, will prove a great boon to our hardworked business men. A day off a week will do our office men and employes immense physical and moral good, provided that the day is not spent in questionable pastimes. They will at least have a few days to themselves in the month to do some thinking for their moral welfare—a privilege now denied in most cases. What we have in view may be a thing far off, even if we are to have it at all; but it is a possibility of very great importance, and a beginning can not be made too soon looking to its realization. And in this sense, we wish Mr. Heinz and his party a very successful tour.

SH. THOMAS.

*Far East March 8, 1913*  
The coming visit of Dr. John R. Mott, who is probably the most influential man in the missionary world to-day, has a double interest in view of the fact that Dr. Mott is looking for a site in the Orient for a two-million-dollar university, as the American expression has it. The Far East is poorly equipped with first-class schools of learning. There are many institutions in Japan and China called universities which have no right whatever to that dignity, and the few that can claim the title legitimately are severely handicapped in their work by lack of funds or a surfeit of Government control. Dr. Mott comes to establish a university where Christian ethics shall be the basis of education, and where the means at his command there is little doubt that it would become in due time a great centre of learning.

The coming of such a man on such a mission reminds us, who are apt to forget, of the preponderating influence in the Far East of the missionary body. They rank far ahead of any other foreign force, whether of good or evil, that is leavening the masses in the Orient to-day. They are foremost in education, and in Japan it may be doubted whether even the Government schools exert a greater influence on education than the mis-

sionary schools and teachers, for the influence of the latter goes far beyond the school walls. Being necessarily combative, striking at old faiths and superstitions, its power to regenerate may be seen even where to Christian doctrine may not be accepted. That this force should be centralised in a great university would mean a lot to Japan as the leader of the Far East.

During its brief existence the late Katsura Cabinet issued an order to officials throughout the country to refrain from any act of discrimination against the Christians and to treat all religious denominations with the utmost impartiality. The Constitution guarantees religious freedom, but it is well known that the spirit of the Constitution has been violated in the past to the no small incon-

venience of the small Christian communities scattered throughout the empire, against whom, of late years, public prejudice has been directed and no attempt made, officially, to correct this attitude. The late Cabinet, therefore, issued an order worthy of the most enlightened rule, in instructing officials, who are still the moulders of public opinion, especially in the provinces, to avoid acts of discrimination against any particular sect. The order is also in line with the best opinion of the country. Quite recently, Mr. Tetsujiro Inouye, D. Litt. professor of the Imperial University, expressed the opinion in one of the magazines that the profession of Christianity was not incompatible with the loftiest patriotism. Such an assurance should not be necessary.

Le Japon moderne, by Laud vic Naudeau, forms the subject of a long series of notes in T. P.'s Weekly, from which we gather that the publicists in England are just beginning to wake up regarding the situation in Japan. Mr. O'Connor writes his notes, Sidelights on the Japanese Character, and confesses to a sleepless night as a result of opening M. Naudeau's book—"sleepless, but consoled and shortened by the sense of finding myself learning a great deal." The empty and unsatisfying results of Japan's victory in the war with Russia is the theme of the book and the dread of reaction among a people who have lost heavily by, and paid heavily for, the victory their troops won in the open field. In all the modern wars she has engaged in Japan has learned the falsity of the dictum, to the victor belongs the spoils. She has fully realised the futility of war as it affects herself.

Dr. John R. Mott will preside over a conference of missionary leaders in Tokyo, to be held from the 7th to the 11th prox. Dr. Mott has the disposal of two million dollars for the establishment of a Christian University in the Orient, and it would be a great thing to secure it for Tokyo.



# THE FAR EAST

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TOKYO, MARCH 8, 1913.

## DR. ELIOT'S PROTEST

When Dr. Charles W. Eliot was in Japan last year many public-spirited Japanese realised that a man was in their midst who could speak with authority on education, and the veteran teacher was frequently called upon to express his opinion on the many problems vexing educators and that part of officialdom which directs the national system of education. After his return to America Dr. Eliot was surprised to learn that in some of the foreign papers published in Japan views were attributed to him that he had never expressed, such views being calculated to please the more conservative and reactionary among Japanese statesmen. In order to correct public misapprehension in Japan as to his precise views on the subject of the education of Japanese women, Dr. Eliot asked Mr. R. Murayama, of the Osaka Asahi, to aid him in publicly circulating his views. In complying with this request the Asahi publishes Dr. Eliot's letter, which takes up a whole page, and further, in the same issue, publishes a leading article which vigorously discusses the whole subject and attempts an explanation of the misrepresentation Dr. Eliot has been subjected to. In the course of this explanation what is a serious charge is preferred against a leading public man who is held responsible for causing to be circulated a wilful perversion of Dr. Eliot's opinions. The Asahi article is not long and may be translated as follows:—

"The story has been circulated that Dr. Eliot furnished a friend of his, who is a member of the Privy Council, his opinions in writing which were translated into Japanese and afterwards found their way into the English papers. When the above-mentioned opinions were made public, so different did they appear from Dr. Eliot's well-known views, that in order to dispel my doubts and to determine whether correct translations had been made, we demanded that the original should be

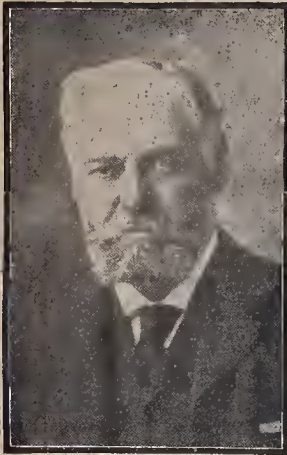
published. To this day the responsible party has failed to do this, and we have the full explanation of Dr. Eliot himself.

"The point the Doctor wants made clear is that the 'written opinions' in question are a contradiction of his own.

"He is reported as saying, 'Japan must avoid a repetition of the unfortunate mistakes made by America' when he actually wrote, 'America is enjoying the benefits of the higher education of women and Japan has entered upon the road that will bring about like favourable results.' The two opinions are diametrically opposed. The Privy Councillor who made public the 'opinions' has not acceded to our request to publish them, and we have no means of determining whether Dr. Eliot or the one to whom he gave his written views is responsible for the discrepancy, but since the Doctor comes forward with a written statement in which he says he positively did not express himself as the 'written views' represent, the party responsible for making public the same is, as a matter of course, on the defensive. To say Dr. Eliot did not hesitate to say one thing at one time and the opposite when it seemed convenient is to leave the question in a state not satisfactory to a gentleman. But if Dr. Eliot did give expression to such view that puts the responsibility on the certain Councillor, in defence of the truth and his own reputation, to make public the facts. I have heard that the Doctor and the party involved are friends, but Dr. Eliot has made public the accusation that the views represented as his own are false and has shown no hesitation in saying so, then there is no necessity for the other to show any hesitation in making such facts known that will make his conduct in the matter appear honourable. So long as he fails to do this it must be taken for granted that Dr. Eliot's contention is just. In that event he, as a Japanese, can not escape the reproach of having falsified the views of a foreign friend and gentleman and of having given them publicity, an act unseemly for a Japanese gentleman, whatever his motives might have been. As a moral question this is extremely important, and this certain Privy Councillor is now in the position where he must explain his conduct for the good name of his fellow countrymen. If he finds he can not clear himself, let him frankly repudiate the Japanese copy of the 'written views' in its entirety, apologise to the world for his mistake and beg the pardon of the Doctor for having caused him so much trouble. Any attempt on his part to avoid responsibility by saying it was not made public in his name will be mean and make him appear contemptible to his own people and foreigners."

It is curious to note that the Asahi refrains from mentioning the name of the Privy Councillor involved in the incident, although Viscount Kaneko is freely mentioned. The incident is interesting, not because of the charge made against an individual, but because it gives us a glimpse, all too rarely obtained by the world beyond, of the real opposition existing in Japan against reforms based on great democratic principles.

## PROFESSOR PEABODY



*Prof. Francis G. Peabody, who will lecture in Japan during April and May*

FROM the "Harvard Alumni Bulletin" of February 5th, 1913. Article by J. R. Brackett, Instructor in Charity, Public Aid and Correction. Professor Francis Greenwood Peabody, '69, one of the oldest members of the Faculty of Arts and Sciences of Harvard University has resigned and has been made professor emeritus.

Professor Peabody is now Emeritus Plummer Professor of Christian Morals. The full title of this professorship was "Preacher to the University and Plummer Professor of Christian Morals," but in 1886 the title was changed to the shorter form. The chair was established in 1855 by the will of Caroline Plummer. In 1886 Francis Greenwood Peabody was appointed.

"The news that Professor Francis G. Peabody is retiring from the Harvard Faculty should set many of us to thinking earnestly. Some will speak and write of his helpfulness as pastor and preacher. Not a few among Harvard students of the past quarter century will bear personal witness to his helpfulness as a teacher. I ask leave to write of one aspect of his many services,—the development in a great University of systematic instruction in the application of principles of ethics to pressing social problems. Our world of today, is so full of the words "social service" that we may fail to recognize the pioneers in the important movement. The pioneers may not wish us to pick them out for special notice, but we should wish to do so, in gratitude. If, indeed, if we do, they will likely only laughingly bid us safeguard the movement they began, even to seeing that the very watch words they gave us, such as social service, are not made bankrupt by the present run upon them.

Thirty-three years ago, Professor Peabody, practically at the very beginning of the modern "social service" movement gave a course of lectures at Harvard on "The Ethics of the Social Questions." Four years later his lectures were made a general University course.

"The ethical principles were sought, in reading and class room, of such fundamental relationships as are involved in the family and industry; the application and testing of principle was furthered by personal observations in the community of typical institutions and agencies. 'I think,' said the instructor, 'that the students will be more public spirited as citizens and more discreet as reformers by even this slight opportunity for research. There is in this department a new opportunity in university instruction. With us it has been quite without precedent. It summons the young men who have been imbued with the principles of political economy and of philosophy to the practical application of those studies. It ought to do what college work surely does—bring a young man's studies near to the problems of an American's life.'

"This course at Harvard, with the instruction begun at Cornell, in 1884, under the lead of President White, by Mr. Frank B. Sanborn, an official of the Massachusetts State Board of Health, Survey and Charity, was the beginning of academic work in America specialized and practical, in that field. It continued at Harvard a systematic development. It dealt not only with questions of charity and correction, but with more basal questions of prevention of ills. Thus the department of social ethics has a notable exhibit on housing conditions and has issued among its publications a valuable summary of the development and significance of social settlements. A 'Guide to Reading in Social Ethics and Allied Subjects,' published by the University in 1910, under Professor Peabody's lead and editorship, includes a bibliography, with short helpful notes, from many specialists in Harvard, on special philosophy, social institutions and social service,—the ethics of modern industry and social aspects of religion.

"The recent and really remarkable activity of Harvard students in social service, centering at Phillips Brooks House, was largely founded and fostered by Professor Peabody. He has been identified with the Prospect Union from its opening in 1891, a piece of University extension, in whose evening classes the teachers are College students and the students are all sorts and conditions of men from mercantile and industrial life in Cambridge. So, long ago, he helped the start of cooperative stores, a method of bringing forward democracy and thrift—which is none the less sound because many persons were not ready for it. So he urged the trial in Massachusetts cities, under local option, of the foreign system of government administration of the sale of liquor—to which

## ABODY COMING

the logic of worse systems may yet bring us.

"The chief achievement of Professor Peabody in education in applied ethics has been the development of a department of social ethics, within the division of philosophy. In many universities and colleges today some such instruction is found, usually allied with economics. The arrangement at Harvard does not mean any lack of appreciation of the economic forces in society, but it lays stress on the inherent and strong relation between religion and morality, on the broad highway to solving vital problems of society through the field of ethics. A significant by-product of this teaching has been the confidence of a generous donor, prominent in sound business and true philosophy, which made possible the erection of Emerson Hall, with ample quarters for the department of social ethics. There has been gathered a museum of various exhibits, photographs, charts, reports,—bearing on the subjects; for example, charts which summarize the working of the German insurance system, and some effects of the use of alcohol on mind and nerve. We may read of the aim and development of the social settlement, and then look in photographs at Toynbee Hall, London, or Hull House, Chicago. Scale models of a Boston block visualize what we have heard of city congestion. Some parts of such an exhibit are constantly becoming of less value as illustrating present conditions; but even those are of value for historical study, for seeing where we were, compared with where we are.

"Few things are done now as they were done a generation ago. Among the changes is the growing effort to apply the lessons of knowledge to the old and great purpose of helping our needy neighbors; is the growing recognition that what helps one helps all, as we are members one of another. Of this, the work of Professor Peabody as teacher in social ethics is an expression; and in it he has played a part, notable as a pioneer. Among the hundreds of young men who have taken his general course, surely many have been helped by him to be good citizens and good neighbors. Some of them, and not a few, have carried stimulus, caught from him, into professional life in social service, the country over. He has been fortunate in writing books which are read; he has also written himself into the lives of many men—though not always to be read by the world. If, among students or on lookers, there be any who feel that his personal views are over conservative for the times which are before us, let them consider that in the little group of advanced students who have been meeting with him frequently, year by year, there has been friendliness and frankest expression of opinions. We honor a man for saying what he holds most true.



and a growing radicalism today makes moderate conservatism but of greater value. Professor Peabody has cultivated, unusually, a personal friendship with his students, and has encouraged every earnest searcher for the truth."

#### Farewell Dinner to Dr. Peabody in Boston on His Departure for Japan

On January 30 one hundred laymen and clergymen gave Dr. Peabody a complimentary banquet at Hotel Vendome.

Dr. Charles W. Eliot, associated with Prof. Peabody throughout his services at Harvard, presided. The other speakers were: Rt. Rev. William Lawrence, Bishop of Massachusetts; Rev. George A. Gordon, of the Old South Church, Boston; Rev. Paul Revere Frothingham, of the Arlington Street Church, Boston; Rt. Rev. William Boyd Carpenter, Canon of Westminster Abbey; Rev. Samuel M. Crothers, S. T. D., of the First Parish Church, Cambridge; and Rev. William DeWitt Hyde, President of Bowdoin College. All the speakers have been closely identified with Professor Peabody during his long term of service as Plummer Professor and as chairman of the Board of College Preachers. The great value of his services to the religious life of the University was the topic of all the speakers.

Dr. Eliot said he found in China a tendency, that Prof. Peabody will find in Japan also, to encourage Christianity, unencumbered by any creed. That will be, for the next generation at least, the practice in both those nations, he said. He credited Prof. Peabody with being a pioneer in social reform.

President Hyde of Bowdoin said that before Prof. Peabody went to Harvard to look after its religious activities, not more than one tenth of the students were earnest Christians. Today, he said, thanks to Prof. Peabody's work and influence, the world looks to Harvard for religious leadership.

Dr. Peabody is now on his way to Japan. He is accompanied by Mrs. Peabody, their daughter and Miss Homans of Boston. Dr. Peabody will remain in Japan for several weeks, arriving on the "Korea" April 1st. The party will stay at the Imperial Hotel, Tokyo. While primarily Dr. Peabody's visit is one of recreation upon retiring from his chair at Harvard, held for more than thirty years, he has accepted numerous invitations to lecture in various institutions in Japan where his work is well known and honored.

#### Tentative Program for Lectures

The following appointments have been made for lectures to be given by Dr. Peabody, it being understood that the program is liable to change, after his arrival. April 1st arrive on the "Korea" and to the Imperial Hotel, Tokyo. April 5th, Reception by the Harvard Club of Japan; April 7th, Reception at Unity Hall, Mita; April 11th, Reception by the Association Concordia; April 15th, Lecture at Waseda University; 18th, Higher Normal School; 19th,

Young Men's Christian Association; 20th, Women's University; 21st, Keio University; 22nd, Meiji Gakuin; 23rd, Higher Normal School for Women; 24th, Keio University; 25th, First High School; 26th, Aoyama Gakuin; 27th, Unity Hall, Mita; 28th, Higher Commercial School; 29th, Meiji Gakuin; 30th, Tokyo Daigaku; May 3rd, Imperial University and May 4th, Dr. Ebina's Church. In May, Dr. Peabody will visit Kyoto and neighborhood, speaking at the Imperial University, Doshisha, and probably at the Nara Normal School and Osaka Commercial School. Afterwards the party will travel generally in the country and possibly visit Korea and China.

#### Personal Items About Dr. Peabody's Career

Dr. Peabody is one of the foremost theologians and one of the most effective platform effective speakers in America. He is a native of Boston, where he was born in 1847. He is the brother of Mr. Robert Swain Peabody, a noted architect. Dr. Peabody received both his college and university education at Harvard and was later ordained and became pastor of the First Parish Church, Cambridge, where he remained until 1880. From 1881 to 1886 he was Parkman professor of theology at Harvard, and has been Plummer professor of Christian morals since 1886, acting dean of the Divinity School of the University from 1885 to 1886, and overseer of the same from 1877 to 1882. He has written quite a number of books, the most notable being "Jesus Christ and the Social Question," "Religion of an Educated Man," "Jesus Christ and the Christian Character," and "The Approach to the Social Question." His Harvard chapel "talks" are esteemed as among the best of modern books of devotion and practical ethics.

Five years ago Dr. Peabody was the Harvard Exchange professor with the Berlin University Germany, where he had a very successful visit, the Emperor of Germany being one of his interested auditors.

Professor Iwasumi, of the Agricultural College of the Imperial University, Mr. Taro Ando, President of the Japan Temperance League, and Dr. Mizutaro Takagi, editor of the *Gokyo* or *Christian Advocate*.

Professor Abe, of Waseda University, as a co-worker in Unitarianism in Japan, was the first to speak. Citing the Martha and Mary story from the Bible, he hoped that Professor Peabody would not be overburdened with receptions and feasts so that he might miss opportunities to be heard.

The next speaker, Professor Uchi-gasaki, also of Waseda University, representing the Unitarian Association of Japan, welcomed the distinguished American theologian. He assured him of the strong confidence which the Japanese Unitarians would have in their advocacy of that principle of truth, righteousness and peace.

Dr. Clay MacCauley, who followed the Waseda professor greeted Professor Peabody in a happy vein. It was his impression as well as opinion, he said, that the Unitarian Association of Japan was not established to form a great organization but to send out as far as possible the liberal influences having no sectarian aims but only the brotherhood of man.

The speech of Professor Peabody, which came next, was brief but to the point. In thanking his friends for their courtesy, he said he felt quite at home with them and in no way whatever felt as if he were among strangers. He was glad that in visiting Japan he could make good fellowship with the audience. He recalled his early days when he worshiped and communed with a similar congregation as he now saw, the great men and poets whose portraits were hung on the walls of Unity Hall.

As for Dr. Hale, an intimate friend of his, Professor Peabody said that he would never have become a Unitarian minister without him. The audience was also informed that the Harvard professor had a son who is a Unitarian minister at home.

To Professor Peabody the love of God as the center of the universe and that reaches out to human weakness became the natural instinct of childhood. It is the Professor's impression that unitarian liberal faith is much larger than that denomination's bounds. He believes in the holy Catholic, universal, humanitarian, comprehensive church and said that though they would not understand him, he would comprehend them. The kingdom of God is light to many things and this fact he expounded ably with beautiful illustrations. "Do your own work conscientiously and God will reward you," he declared. According to him it is not quantity that counts in this world, but quality, and though small in numbers, their true ardent wishes for righteousness would be realized.

He said there are two kinds of religion: magical and rational, and of course he professed the latter, which is the religion of love, truth, righteousness, and peace.

RIL 8, 1913. John Pine

## DR. PEABODY ON RELIGION

### SHORT BUT NOTABLE ADDRESS BY DISTINGUISHED VISITOR

HIS FAITH IS OF RIGHTEOUSNESS, LOVE, TRUTH, PEACE

Quite a large number of Christians and others, mostly well-known figures in the religious world here, attended the reception last night given in honor Professor Peabody, of Harvard University, at Unity Hall, Mita. Among those present were Mr. Ayao Hattori, ex-M.P., Professor Shiozawa, of Waseda University, Messrs. Yamamuro and Yabuki, of the Salvation Army, Dr. D. C. Greene, the Rev. Danjo Ebina, the Rev. Dr. Kern, Viscount Seiko Goto,



**DR. SUNDERLAND'S RECEPTION**  
*Dr. Sun. Apr 23*  
**ENTHUSIASTIC MEETING OF 80 TO  
WELCOME HIS WORK**

As already briefly reported in these columns, a reception was given the evening of the 20th at the Unitarian Church, Mita-Shikoku-machi, Shiba, in honor of Dr. J. T. Sunderland, who is now on a visit to this country as an official representative of the Unitarian Associations and the Association of Liberal Religions in America. It was attended by about 80 persons, including distinguished religionists of the liberal school, some university professors and students, and more than ten Japanese and foreign ladies. There was also a Buddhist priest.

The meeting began at 7.15—considerably before the appointed time—with Prof. Abe's opening speech. He dwelt on the two great forces at work to bring about the realization of a universal brotherhood of nations—the labor movement and religious liberalism.

The next speaker was Dr. Clay MacCauley, who welcomed the guest both as a personal friend and as a great 'missionary enthusiast.'

The Rev. Mr. Uchigasaki began with rather outspoken remarks about the misunderstanding, happily diminishing, of the East by the West, and also about the defects, superstitions, etc., of the more narrow-minded sects of Christianity. These remarks led him to look forward all the more eagerly to the coming great international congresses for which his guest, among others, was pushing on preparations.

The last speaker was Dr. Sunderland, who was listened to with great attention. For the benefit of the audience, the Rev. Mr. Uchigasaki ably interpreted the speech.

He did not give his hearers his impressions of the scenery of this country or of the mode of life and the general condition of its inhabitants. What he was able to say was this, that he was agreeably astonished to find more trustworthy evidence of the growth of the liberal religion movement here than the reports hitherto sent him by his friends had led him to expect. The grave responsibility of still further strengthening and spreading this movement in Japan fell on the shoulders of the ladies and gentlemen present.

The Unitarian Church of America, he said further, is not a very large or rich body, and his hearers could not expect much pecuniary help from it toward their campaign. This was especially so, as the mother church must naturally begin by giving more substantial help to the workers nearer home. However, on returning to America he would be able to make a good report of the progress of the movement here, and this would induce the American enthusiasts to offer their Japanese friends even more assistance than hitherto. Self-help, however, is essential to success. When their efforts were crowned with success, by the binding of Japan, America, and other nations with closer spiritual ties, then would come the true Kingdom of God.

After the inspiring speech of Dr. Sunderland, the ladies and gentlemen assembled were each introduced to him by the Rev. Mr. Uchigasaki, after which some refreshments were served. The meeting broke up a little before 9 o'clock.

*Advertizer* TOKYO,

**RELIGIOUS LEADER FROM  
AMERICA HERE ON VISIT**

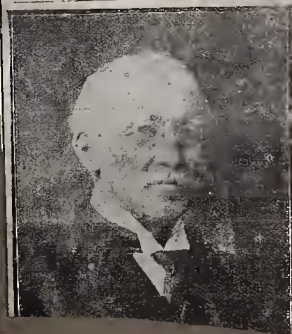
**Dr. J. T. Sunderland Comes As  
Delegate of Unitarians to  
Preach and Lecture**

**FOLLOWS PROF. PEABODY**

**As Envoy Under Billings Founda-  
tion—Will Prepare for  
Congress Here**

The Rev. Dr. J. T. Sunderland of America arrived yesterday by the Shinyo Maru and is stopplog at the Imperial Hotel. He plans to spend the month of September in Japan. He will proceed thence to China for the month of October, thence to Manila for the first fortnight in November, plans to reach Ceylon the latter part of November, and to be in India approximately from December 1, 1913 to February 1, 1914, expecting to reach America again about March 1st.

Dr. Sunderland comes as an official representative and friendly Ambassador of the American Unitarian Association and the British and Foreign Unitarian Association. He holds an appointment from the American organization as Lecturer on the Billings Foundation. The Billings Foundation is a trust fund, held by the American Unitarian Association, for the purpose of sending distinguished speakers to places of commercial or educational importance, to speak upon topics bearing upon liberal religious thought. Dr. Sunderland is the second Lecturer on this Foundation to be sent out of America, the first being Rev. Prof. F. G. Peabody, who spent the spring of 1913 in Japan as a Lecturer on this Foundation. While in Japan Professor Peabody received very distinguished attentions.



Dr. Sunderland, like Professor Peabody, will be prepared to preach or to lecture upon a variety of topics, dealing with problems of modern thought, before religious or literary bodies, or educational institutions. He will also be glad to assist in preparing the way for the All-The-World Theistic Conference, which is being arranged by Rev. Charles W. Wendte, D. D., secretary of the International Congress of Religious Liberals, and Dr. Sunderland is particularly anxious to meet persons interested in this movement. Dr. Sunderland has an exceptionally vigorous and fertile mind, and is sure to prove an interesting and stimulating visitor. He is heartily commended to all religious liberals and to those who have educational interests at heart.

Dr. Sunderland has had a remarkable career. He was born in Yorkshire, England, and as a young man went to the United States where he had since made his home. He was educated at the University of Chicago. In 1872 he entered the Unitarian ministry, in the service of which he has since been active, having had a number of important pastorates both in England and the United States.

In America he is most widely known for his long service at Aon Arbor, Michigan, the seat of the famous University of Michigan, where he was settled for twenty years. He has also had shorter pastorates in New England, in California, in London, England, in Toronto, Canada, and, recently, he has been the distinguished minister of the important Unitarian church located at Ottawa, the capital of the Dominion of Canada.

Dr. Sunderland is already acquainted with the Orient, having spent the year 1895-6 in India on a commission from the British and Foreign Unitarian Association. During that year he came very closely into touch with the Hindoo friends of liberal religion, and he has, ever since, maintained a constant correspondence with India and has written much for Indian periodicals. He has been a lecturer on sociology and on the religions of India at two theological schools in the United States; an extensive traveller; an edi-

tor; and the author of a dozen important volumes dealing with religious topics. His book "The Origin and Character of the Bible" is, perhaps, the best popular statement in existence of the modern evolutionary view of the Bible, summing up the results of modern criticism, and his book entitled "The Spark in the Clod" is also an admirable statement of religion from the evolutionary standpoint.

Dr. Sunderland comes to the Orient with a far larger understanding of Oriental peoples than is possessed by most travellers, and with a very cordial sympathy for their point of view. He travels as a student, interested in the religious faiths of all men, and glad to interpret to those who care to hear,



the modern, rational conception of liberal Christianity. He will be available for lectures and addresses during his stay in the Orient, as opportunity may offer.

Dr. Sunderland will be accompanied on his journey by his daughter, Miss Sunderland. While he is in Japan he may be addressed care of Rev. Clay MacCanley, 2 Shikokumachi, Mita Tokyo.

RTISER, TOKYO, TUESDAY, SE

## LIBERAL RELIGION

### Address by Dr. Sutherland

Dr. J.T. Sunderland gave his first public address in Japan, yesterday at Unity Hall, Shiba. A large audience gathered to hear him. His subject was "Liberal Religion as a World Movement." This noteworthy theme was treated by the speaker with great comprehensiveness and sympathy, revealing no sectarian character.

After defining Religion as the free national, scientific and spiritual movement which is specifically accompanying the enlightened thinking of modern mankind, Dr. Sunderland passed in rapid review the religious condition of most of the peoples of the world. He spoke first of America, where there are several professedly liberal denominations growing constantly in numbers and influence as Liberal Christians; and then of the marked increase within the old historical Christian Churches, of free, progressive groups of thinkers and writers, who are Liberal Orthodox, and are distinguished by such men as Henry Ward Beecher, Phillips Brooks and George A. Gordon. He noted the many broad movements which are notable now among Quakers, Methodists, Baptists and Congregationalists and other communions, together with the general change among Christians from emphasis upon theological and other-world doctrines to practical efforts to make the present world better and happier.

The speaker directed attention to a religious condition in England very much like that in America. Not only are the nonconformist denominations deeply moved by Liberal Religion, but in the Established Church, the "Broad" spirit is increasingly powerful. Such men as Dean Stanley in the Church of England and Dr. Campbell among the Independent Churches are conspicuous examples of the wide-spread Liberalism pervading the English Christians. On the continent, in all directions Liberal Religion is profoundly affecting all Christian bodies. The Roman Catholic Church authorities are seeking in vain to check the "Modernism" under which name Liberal Religion has gained a large sway within its com-

munion. In Hungary, some hundreds of Unitarian Churches are strengthening their ancient hold. The Protestantism of France is growing, and "Liberal" Christianity in Holland is distinctively progressive and free. In Germany Liberalism is specifically characteristic of the great Universities, and Liberal Religion has a widely extended hold among the Churches.

In fact, except in Russia the Christianity of Europe is in large measure coming under the guiding inspiration of the Liberalism of modern religious thought. Nor are the non-Christian religions outside the range of Liberal Religion. Mohammedanism is giving way in many places to the religious enlightenment which has set Christianity free, and is becoming open to friendly intercourse and even cooperation with other forms of religious faith. In India, there are many cheering signs of the advance of Liberalism into the old religious exclusiveness of Hinduism. Caste is breaking down and there are such definite free religious bodies as the "Brahmo Somaj" and the similar, though not quite so free, "Arya Somaj" which are prophetic of a radical religious and social emancipation of that great people.

Dr. Sunderland opened a wide and inspiring prospect for the future of humanity in closing this review of the world-wide spread of liberalism among the religions of the world's nations. His faith is that humanity, by means of the new internationalism which is fast taking possession of the world, will some day come into a real sympathy and fellowship, inspired by confidence in "the Fatherhood of God and the Brotherhood of Man," which is distinctively emphasized by modern Liberal Religion.

RY 5, 1913

## CRIMINAL PROCEDURE IN JAPAN AND EUROPE

### Information Concerning French & German Law Respecting Preliminary Examination

### PRACTICE MORE LIBERAL

### Accused in Germany & France Has Right to Defence at All Stages

In view of the contention repeatedly put forward in connection with the preliminary procedure in the Wheeler and other criminal cases that the Japanese practice is a faithful copy of that employed on the continent of Europe, the *Japan Advertiser* has taken the trouble to secure authoritative information touching the criminal procedure of both Germany and France, which two countries have most largely influenced

the compilation of the new Japanese legal codes. For information on the German law, a representative of the *Japan Advertiser* called upon the German Acting Consul who, however, referred him to a well-known German jurist in Yokohama for an opinion.

The first point raised was with respect to defence of the accused. The expert informed the interviewer that under German law the court had the right to appoint the accused's Counsel, but in practice generally accepted the lawyer engaged by the accused himself, so long as he was properly qualified. The German code of criminal procedure, he continued, contained an article specifically declaring that the accused had the right to the assistance and advice of counsel at every stage of the proceedings, so that it went without saying that in Germany the prisoner's lawyer would be free both to attend the preliminary examination on his behalf and to visit his client in prison and there discuss the case with him, if necessary. Only such restrictions might be imposed as were essential to the object of the prosecution, and to maintain good order in the prison. Subject to these requirements anybody could visit the accused in prison.

#### Relating to Bail

The second question related to bail. The expert said that where the accused had been arrested on a warrant, he might be liberated on bail during the preliminary examination. The court had the right to fix the amount of bail, and in practice, if sufficient security were forthcoming the accused was released.

Consul General John Carey Hall yesterday admitted to the *Japan Advertiser* representative that when he saw Mr. Wheeler at Negishi Mr. Wheeler told him that when he was first arrested he had asked the police to allow him to see his consul, but had been refused. Mr. Hall then asked Mr. Wheeler whether he had repeated the request to Inspector Ikariyama or had submitted it in writing, and Mr. Wheeler replied that he had not done so, thinking that his representatives would apply to the consul on his behalf. When this matter was brought to the attention of the German legal expert, he stated that in no European country would the ordinary police trouble to forward such a verbal request to the resident consul of the country to which the accused belonged, but that naturally the accused would be permitted to write to his consul, though the latter would not be likely to interfere unless he had good grounds for believing that the accused was receiving unfair treatment which would imply a breach of treaty obligations. And of course no obstacles would be placed in the way of the consul's visiting his national in prison.

#### The French Law

The representative of the *Japan Advertiser* subsequently called upon the French Consul, M. H. Moet, who



in the most courteous and obliging manner gave him all the information in his possession.

"Under the French law," said Mr. Moet, "the *judge d'instruction* has no power to open the examination of the accused until the latter's counsel is present, unless the accused himself voluntarily foregoes this privilege. The accused even has the right to decline to answer the question, How old are you? in the absence of his lawyer, who is at liberty to cross-examine all the witnesses in the interests of his client."

With respect to bail, the consul explained that in French criminal cases this was not allowed.

"But in France," he continued, "such a case as the Wheeler case would not be criminal at all. It would be merely what is styled a correctional matter, and as such the accused would have to be released five days after the first examination without depositing any security whatsoever. He would merely be required to promise to appear when called upon, and of course the police would be expected to keep watch over him. This obligation to liberate the accused applies to all cases in which the

penalty involved is not more than two years and provided the accused has suffered no previous conviction."

As an example of how liberally this rule operates in practice, the consul mentioned the notorious Rochette financial swindles involving millions. The accused was arrested four years ago, but after an examination extending over several months, was set at liberty to appear again when called upon. The accused took advantage of the opportunity to bolt, and is now somewhere in Mexico.

## J. E. DE BECKER ON THE WHEELER CASE

### Explains His Position and Views on Defects in Existing Procedure

#### COURT'S ACTION CORRECT

#### But System Needs Reform—A few Words Concerning the Recent Public Notice

*J. E. De Becker*  
Mr. J. E. De Becker of the law firm of De Becker, Gadsby and Nakamura, Yokohama, yesterday made the following statement to a representative of the *Japan Advertiser*.

"Having been literally besieged for information relative to the Wheeler case, I feel myself at liberty to make the following statement. Mr. W. A. Wheeler was arrested on Jan. 10th, 1913, and verbal inquiries at the Court elicited the information that bail could not be granted at that stage of the proceedings. Later on formal written application was made for bail, but it was refused, and I am informed

*Mr. De Becker is an English lawyer.*

## Question On Wheeler Case In Commons

### Foreign Under-Secretary Makes Statement On Case

*Feb 5*  
*Exclusive Cable to Japan Advertiser.*  
London, Feb. 3.—In the House of Commons today Mr. W. Mitchell Thompson, M.P. for North Down, asked the Secretary for Foreign Affairs whether he had any details with regard to the reported arrest of Mr. W.A. Wheeler, a partner in the firm of Genz, Wheeler and Co. of Leicester and a British subject, by the Japanese authorities at Yokohama on January 11 last; if so, whether he would state the same; if Mr. Wheeler is being permitted to communicate with the British Consular authorities; and if he had any information as to when the public trial of Mr. Wheeler might be expected to take place.

In the absence of Sir Edward Grey, Secretary for Foreign Affairs, Mr. F. D. Acland, Parliamentary Under-Secretary for Foreign Affairs, replied.

He said that according to the information received by the Foreign Office from the British Embassy in Tokyo, Mr. Wheeler had been arrested under article 246 of the Japanese Criminal Code and was being permitted freely to communicate with the British Consul General at Yokohama.

The Under Secretary of State for Foreign Affairs was not yet in a position to say when Mr. Wheeler's trial would take place, but the Consul General at Yokohama had been assured by the Japanese authorities that the evidence in the case was being examined with the utmost expedition.

"I cannot, of course, discuss the material points and merits of the case because this would be neither advisable nor proper at the moment, but I may say that the Court has done nothing actually unjustified by law, and that the officials concerned have ample legal authority for all their acts. They have simply followed routine practice and have in no wise differentiated Mr. Wheeler's case from that of any other person who may have the misfortune to stand in a similar position. Granting the perfect legality of the Court's acts, I take grave exception to the entire method of Japanese criminal procedure and wish to make it clear that my attitude is not dictated by a desire to benefit any particular individual or section of the community. What benefits one benefits all and what injures one generally injures all. The system is not without supporters and it is in vogue in many highly civilized states, but after watching its practical working for many years, I submit that it should be abolished for good and all because it is capable of being abused and made an engine of oppression. It may have good points, but its bad points certainly predominate.

#### Where Counsel Is Barred

During the examination of a prisoner by the *judge d'instruction*, counsel are not allowed to be present, and the sole witnesses to the proceedings are the *judge* and his clerk. This forms in my opinion a serious refusal of elementary fair play because if a lawyer were present, he could, in many cases, assist the accused by means of a careful and searching re-examination, and thus bring about an earlier acquittal of his client if the latter were innocent.

Mere consultation in a jail is hardly of any use for three reasons. The first is that, in the case of foreigners, the interviews take place in the presence of two officials, one of whom is an interpreter who is supposed to understand the language in which the prisoner is speaking, and this interpreter raises objections to the case itself being discussed. The second reason is that the mere presence of official witnesses robs any interview of all privacy between the accused and his counsel. The third is that the lawyer would have practically no data to guide him from the side of the prosecution, and the prisoner would not, as a rule, be capable of appreciating the legal points involved in the questions to which he had been subjected by the examining magistrate. The result is, in substance, that prisoners are not allowed the benefit of counsel during the preliminary trial, and this appears improper, unreasonable, and utterly unjust.

#### The Question of Bail

"Coming to the question of bail, I submit that in all ordinary cases bail ought to be freely granted by the Court irrespective of the guilt or innocence of the accused, and that there is a crying need of some machinery to (1) practic-

that the *procureur* ask his first question the application on the ground that the case required further investigation. As to the legal position of the affair, the arrest has taken place in exact accordance with the provisions of the Code of Criminal Procedure, and as regards the subsequent proceedings, these also have followed the usual course of events in such cases. A protest has now been entered in the Yokohama District Court under Article 158 (2) of the Code of Criminal Procedure, and so the matter rests at this moment. What has been done exhausts all legal methods of obtaining bail.



ally force the judge to grant the accused bail upon reasonable security being given; (2) to secure mitigation of excessive bail; (3) to provide against refusal or delay to bail any person; and (4) to ensure the production in open court of the person detained for the purpose of considering the cause and justice of his detention. At present, the *jugé d'instruction* has full power to admit to bail, but he rarely appears to

exercise it against the expressed views of the *procureur* and though a protest is possible under Article 158(2) of the Code of Criminal Procedure, the District Court is also bound to hear the opinion of the *procureur*, and the judges are naturally more or less influenced by the views of that official. Moreover, there is no way of hastening this process, and in practice, a man is often detained for many months and then set free either for lack of sufficient evidence or because he is finally found 'not guilty.' The net result of the present system is that bail is often unreasonably deferred to the irretrievable injury of many innocent persons, and the only thing which can bring about a radical reform is to create a strong public opinion upon the subject.

#### Does Not Attack Officials

"I desire to add that my words are not to be construed as an onslaught upon individuals, and to say that no attack whatsoever is intended upon the officials concerned in the Wheeler case. They are all gentlemen of high character whose good faith it is impossible to impugn, and they have only acted in strict accordance with the provisions of the law and the traditions of their office. To suggest anything to their disparagement would therefore be improper and unjust in the extreme, but what I do say I have always said and I always will say, and that is that the system itself is an obnoxious one and that it ought to be abolished in the interest of personal liberty. There is no wish on my part, or on that of many fellow-thinkers, to protect those who are really guilty of any heinous offence, but I submit with all deference that speedy public trial and a liberal attitude towards bail are absolutely necessary if criminal cases are going to be conducted in a satisfactory manner and with due regard to the freedom of even the humblest individual.

#### Better System Wanted

It may sometimes seem a pity to let a guilty man escape by reason of granting liberal and speedy bail, but that is nothing compared to the importance of protecting others who are innocent. It is better to let ten guilty men escape than to cause inconvenience and loss of liberty to even a single innocent person.

"It may be that as an Englishman I have an instinctive dislike to secret methods of procedure, and it may be that the weary postponement of bail in criminal cases strikes me as more unjust than it would appear to those trained in a different school;

but allowing for individual differences of opinion, I feel convinced that the time must and will come when the present system will be discarded in favor of the infinitely more liberal one in force in England, her colonies, and in the United States. I do not say that the Anglo-Saxon system is perfect by means; there are many anomalous points in English and American procedure, but if the Continental and Anglo-Saxon systems be compared, I sincerely believe that the latter will be found to contain better safeguards for liberty than the former, and this, I submit, is a sufficient reason for altering the law in such a way as to make it at least approximate to that in vogue in the great English-speaking countries of the world.

"With regard to the public advertisement in your columns, which seems to have created such a stir among several of your contemporaries and which has elicited a hysterical screech from the Japan Times, I have been unable to find anything in the wording to which exception can be taken without invoking the aid of innuendo. If it had been simply put in as an item of news, in the ordinary way, no one would ever have noticed or criticized it. It was a mere statement of fact which cannot be disputed, and if its critics desire to show that it was not, it is 'up to' them to produce proof to the contrary, but in doing this they should be requested to stick to the exact wording of the text and not to impart extraneous and imaginary matters in the nature of innuendoes. There is nothing extraordinary in the advertisement, but I think that it has served a very useful purpose in arousing public interest not only in the Wheeler case, but in the larger question of criminal procedure and the liberties of the individual.

#### No Contempt of Court

"It has been suggested in certain quarters that such an announcement practically amounted to contempt of court, but it contained no matter scandalizing the Court itself, abusing parties to actions, or prejudicing any one in favor or against a party before the case is heard. No attempt was made to interfere with the due course of justice or the lawful process of the Court; the notice merely pointed out that a certain party had been arrested, that he did not have the benefit of counsel (the reason why, I have already explained), and that bail had not yet been granted.

"The *raison d'être* of the English view of "contempt" does not apply in Japan. The English law on the subject is a necessary adjunct to and outgrowth from the *jury system*. In Japan all questions both of fact and law are tried by trained judges, and there is no jury of citizens to be considered.

"From the article which appeared in the Japan Times, one would think that the idea of the writer was that everybody has to cringe and grovel before 'authority,' but this is the mental attitude of the slave who kisses the rod of the despot, and not the principle of the man who looks upon freedom as a boon and inalienable birthright bestowed on him by Providence."

## CORRESPONDENCE

### The "Wheeler" Case

TO THE EDITOR OF THE JAPAN ADVERTISER

DEAR SIR, - I notice that your contemporary the "Jiji Shimpo" had a note in its today's issue relative to the above case, and I invite your attention to its wording. It is headed:—

"YEN 2,000 BAIL—INVESTIGATION INTO THE CASE OF THE FRAUDULENT ADVERTISER WHEELER NEARLY COMPLETED."

It then goes on to definitely state that Mr Wheeler had "humboged" (*manchaku shita*) buyers of the machines he sold, and this, read together with the heading of the paragraph is tantamount to pronouncing the accused guilty before he is tried. If the writer had said that it was "alleged" that Mr. Wheeler had perpetrated a fraud no exception could be taken, but owing to the omission of that word the paragraph is misleading and calculated to prejudice the case of the accused.

I must say that it has surprised me very much to notice the general one of the Japanese Press in reporting arrests, for it betrays a tendency to deny fair-play to accused persons and thus injure them considerably apart from the ultimate outcome of their trials. When are they going to learn that an arrest does not necessarily prove guilt, and that there is not necessarily any connection between a "charge" and a "conviction"?

My remarks may possibly be met with the retort that the foreign papers here have been full of the Wheeler case for weeks past, and that some of the writers on the subject have not minced their words in condemning a system of criminal procedure that ought to have been doomed to limbo years ago. If such a retort is made I can only say that Japanese readers have been missing the point of the complaints which have been formulated by the Foreign Press.

Unfortunately the rank and file of the people in this country do not appear to attach that supreme importance to personal liberty which we attach to it in England. They will let themselves be bullied and dictated to by the police and by the small fry of officialdom without making public protest; and so far as I can learn, after a residence of twenty-six years, they have hitherto appeared to regard officials as something different from the ordinary run of humanity. The result is that officialdom encroaches upon private rights and does not respect individual freedom to the extent prevailing in Anglo-Saxon countries. If the officials here had to deal with a population composed almost exclusively of Britishers and Americans, I venture to assert that they would soon discover that present methods would not work; and if the Japanese people would only hold up their "end of the stick" and insist upon their being treated in a



serious and respectful manner by their officials, I am sure that a complete revolution in the attitude of the latter would be brought about in no time!

But so long as Japanese themselves are content to grovel before "authority," nothing can be done to ameliorate the situation, and they must not wonder at foreigners complaining and vigorously fighting against a state of affairs that is calculated to affect them prejudicially. There should be no feeling of resentment at this natural effort at self-protection, and people should have the commonsense to realize that everything which benefits a very few foreigners tends to benefit thousands and tens of thousands of Japanese. One old argument against foreigners complaining about the institutions of the country in which they reside is that when "one goes to Rome one should do so the Romans do," but I consider this proverb to be, in one sense, a miserable and cowardly one. Are we to suppose that a country is the exclusive property of any one people or any one race? The idea is simply medieval and should be exploded if human beings are to assert the inherent rights of their common humanity! I maintain most strongly that any person, regardless of race or nationality, residing in any given country is an equal unit of that population, and as such has an absolute right to make himself heard on all questions affecting himself personally or the State in which he lives! To say "I am a foreigner and therefore have no right to meddle with this country and its affairs" or to say "foreigners have no right to meddle with this country and its institutions" is to adopt a very narrow view of life and its problems. New ideas and new ideals should be welcomed and considered, and whether they happen to emanate from or be introduced by foreigners or natives is a question which, in my opinion, we should not trouble to ask! The only question should be—the proposition sound—is it good—is it practical? Once answered in the affirmative, what does it matter who is the originator of the idea?

There is only one way of getting redress and righting abuses, and that is by means of plain speaking, vigorous "kicking" and the exercise of "everlasting vigilance." Stifle free speech, sit down quietly, and let things glide on without criticism and sooner or later the population will be reduced to virtual slavery. Then a violent reaction and upheaval will certainly come, and the result may be a dangerous menace to the very existence of the State itself!

Fortunately, Japan is beginning to produce a breed of men who are sick and tired of official bunkum, and who are gradually asserting their right to be heard in the councils of the nation, not because of wealth, birth or family influ-

ence but because they are human beings! After all the humbug we have heard for years it is refreshing to hear a man like Ozaki Yukio hammering away in the cause of political freedom. I am not a politician and am not taking up sides, but it did me good to read Ozaki's trenchant words and rejoiced my heart to find that there was at least one man alive who had the courage of his convictions and who was not afraid or ashamed to stand up and proclaim them in unmistakable language. Right or wrong, Ozaki has shown himself to be a "man" to the very core, and I only wish that we had a million more like him to uphold the cause of popular liberty in this land. When once the people are aroused and begin to realize that they are entitled by the prerogative of humanity to conduct their own affairs and to insist on the Government respecting them not only collectively but individually, the battle of liberty will be gained. When that day comes I think we shall see a great revolution in existing institutions; and among other things a radical change in the police system and methods of criminal procedure, because the people will no longer permit themselves to be spirited away for private examination by bureaucratic Courts or to be held for months detained in prison while bail is denied.

Yours faithfully,

J. E. DE BECKER.

The Fujiya Hotel, Miyanoshta, Feb. 22.

### THE JAPANESE DEMOCRACY.

According to SIR VALENTINE CIBROL, who may be called the most authoritative expert on the Orient in England, the question underlying the pending difference between Japan and the United States is one of worldwide interest. In an article in *The London Times*, the substance of which has been given in our London dispatches, the distinguished publicist says:

The ultimate issue involved is, in fact, whether Japan, who has made good her title to be treated on a footing of complete equality as one of the great Powers of the world, is not also entitled to rank among the civilized nations whose citizens the American Republic is ready to welcome, subject to a few well-defined exceptions, within its fold whenever they are prepared to transfer their allegiance to it, or whether her people are to be individually subjected to the disabilities imposed upon Asiatics collectively, whose lower plane of civilization is held to justify their exclusion from the enjoyment of rights freely accorded to all those who come with European credentials. Such an issue, whether it be raised in law courts or through diplomatic channels, will have to be met and dealt with on equally broad grounds.

That is to say the "ultimate issue" is the claim to a right of naturalization in all Western nations on the same terms as are accorded by those nations to each other. The first answer to this claim, if it should formally be presented, is that in inter-

national law there is no such thing as a right of naturalization. There is only a privilege which each nation grants or withholds for reasons of its own. Unless specifically defined by treaty, it is not a claim that a court of arbitration would be likely to recognize. Nevertheless it is a claim that Japan might put forward and support by such means, negative or positive, as are within its command. Obviously such a policy could not be directed to the United States alone. It would involve all other Western nations, Great Britain above all others, because the claim would be resisted in the Dominion of Canada, in the Commonwealth of Australia, and even in the United Kingdom as strenuously as in the United States—probably more so. And the British situation would be more difficult than our own, since Japan and Great Britain are allies, bound by a treaty for mutual defense.

In the second place it is to be noted that this claim, though not based on international law, is one appealing strongly to sentiment, and that the Japanese peoples within the last two decades have rapidly advanced toward a degree of democracy that gives greatly increased weight to sentiment as a force shaping the course of the Government. The peculiar authority of the Emperor, since the death of MURSHIRO last year, seems to have been much weakened. The influence of the remaining Elder Statesmen—most of them have passed away—is no longer controlling. A powerful middle class is coming into active participation in public affairs. A marked and rapid change in the spirit of the Government is going on, and it is toward democracy, with all its uncertainty and fitfulness. On the face of the situation there appears much trouble and anxiety ahead in dealing with Japan, and, possibly, with the complex problem of the Orient.

But it is to be remembered that democracy has its own restrictions, and that they may withstand even the most fervent sentiment. If the Japanese Government should feel impelled or compelled by popular feeling to press the claim to naturalization, and it should be unsatisfied—as undoubtedly it would be—there would be but two ways in which its enforcement could be sought—the military or the economic, by aggressive war or by the international boycott. A policy involving a serious attempt at the use of either of these would bring consequences that no Government could long face, however fierce the popular feeling that urged it. Aggressive war against the United States would free Great Britain from its treaty obligations, and could hardly fail to lead to conflict with that



Power. It may, therefore, be dis-  
missed from our calculations of prob-  
able events. Commercial war would  
be only less disastrous. Of the total  
foreign trade of Japan some 40 per-  
cent. is with the United States and  
Great Britain; of her exports a still  
larger ratio. In this situation, plain-  
ly, a trade war would inflict some-  
thing like ruin on the Japanese and  
would hardly be felt in this country,  
and still less in Great Britain, should  
that country be involved. Even an  
angry democracy, as proud and sen-  
sitive as are the Japanese, would  
have to take account of consequences  
that would affect the very existence  
of the people.

We speak thus plainly, in no sen-  
timent of indifference to the natural  
feeling of the Japanese, and certainly  
with no intention to induce indiffer-  
ence on the part of our Government.  
Patience, courtesy, consideration, and  
generous construction of all our  
treaty obligations are imperatively  
demanded. But it is well, at a time  
when a good deal of wild talk as to  
the Japanese "peril" is indulged in,  
to bear in mind the essential facts to  
which we have drawn attention.

## WILSON URGES LAND LAW VETO

Bryan Sends Last Appeal  
for President to Gov.  
Johnson.

ASKS FOR MORE TIME

Telegram Tells of Japan's  
Protest, but Not in  
Detail.

JOHNSON EXPECTED TO SIGN

Washington Believes Governor  
Will Not Leave Dispute  
to Diplomacy.

WASHINGTON, May 11.—The Presi-  
dent's final appeal to California to des-  
ist from any anti-Japanese legislation  
at this time was made public here to-  
night in the form of a telegram sent to  
Gov. Johnson to-day by Secretary of  
State Bryan.

The Secretary urged the Governor to  
withhold his signature from the alien  
land bill in order to give the Federal  
Government an opportunity to take up  
the question diplomatically with Japan.

He promises on behalf of the President  
that if Gov. Johnson will prevent the  
pending bill from becoming law the  
Federal Government will cooperate in  
an effort to discover and correct any  
evils that may exist in California in  
connection with the ownership of land  
by Japanese.

Mr. Bryan does not reveal the grounds  
upon which the Japanese base their pro-  
test against the California bill. He also,  
is careful not to commit the President  
to a belief that the pending bill would  
involve violation of the treaty of 1911.  
In fact he recites that the bill is  
avowedly intended to conform to treaty  
obligations of the United States.

### Effort to Gain Time.

The secretary's message is regarded  
here solely as an effort on the part of  
the Wilson administration to gain time.  
Recognizing the attitude of Japan as  
one of great earnestness, and one which  
might possibly involve the United  
States seriously with that Government,  
President Wilson and his advisers have  
come to believe the interests of the  
nation as a whole demand that the  
matter be prevented from being brought  
to a sharp issue in the immediate fu-  
ture.

Here is Secretary Bryan's telegram  
to Gov. Johnson:

"Hon. Hiram W. Johnson, Governor,  
Sacramento, Cal.

His appreciation of your courtesy in  
delaying action on the land bill now be-  
fore you until its provisions could be  
communicated to the Japanese Govern-  
ment, and considered by it.

"His Excellency Baron Chinda has  
on behalf of his Government presented  
an earnest protest against the measure.  
As you have before you but two  
alternatives, viz., to approve or to veto,  
it will avail nothing to recall to your  
attention the amendment suggested to  
the Legislature; and as the President  
has already laid before you his views  
upon the subject, it is unnecessary to  
perpetrate them.

### Passes Over Treaty Rights.

"He passes over questions affecting  
treaty rights for two reasons; first,  
because the bill passed by the Legisla-  
ture is avowedly intended to conform  
to treaty obligations, and, second, be-  
cause any conflict complained of would  
be a matter for the courts, but the  
President feels justified in expressing  
again his desire that action on the  
subject be deferred for this session, and  
he expresses the desire the more  
freely because the Legislature can be re-  
convened at any time if the welfare of  
the State requires it.

"He is fully alive to the importance  
of removing any root of discord which  
may create antagonism between Ameri-  
can citizens and the subjects of Ori-  
ental nations residing here, but he is  
impelled by a sense of duty to express  
the hope that you will see fit to allow  
time for diplomatic effort.

"The nations affected by the proposed  
law are friendly nations—nations that  
have shown themselves willing to co-  
operate in the establishment of har-  
monious relations between their people  
and ours.

"If a postponement commends itself  
to your judgment the President will  
be pleased to cooperate in a systematic  
effort to discover and correct any evils  
that may exist in connection with land  
ownership by aliens.

W. J. BRYAN."

This message was drafted by Secre-  
tary Bryan in accordance with a de-  
cision reached in a conference between  
himself and President Wilson yesterday

afternoon. This conference at the White  
House followed a series of discussions  
with the Japanese Ambassador, Viscount  
Chinda, during which the Ambassador  
made a complete presentation of his  
case.

### Leaves No Room for Doubt.

The Ambassador left no room for  
doubt as to the earnestness of the Japa-  
nese protest and the expectation of his  
Government that the President would  
move promptly in the matter.

From the viewpoint of both the Am-  
bassador and the President nothing  
now remains but for Gov. Johnson to  
decide whether he shall sign or veto  
the alien land bill. He has until Tues-  
day to make up his mind.

It is the expectation here, even in  
official quarters, that Gov. Johnson will  
reply to the Bryan message by signing  
the bill.

### Clear indications of the President's

intention to support California's  
as against Japan in case the alien land  
bill becomes law were found in the  
Bryan message. The total absence of  
anything suggesting that California has  
acted wrongly and the careful avoid-  
ance of any phrase implying that the  
Administration agrees with the Japa-  
nese view that the proposed law is in  
violation of the treaty are interpreted  
as showing that the President is pre-  
pared to defend the State should the  
Governor sign the bill.

It is regarded as certain that Amba-  
sador Chinda will be told that if his  
Government still complains of treaty  
violations, the best recourse will be to  
have one of their subjects bring action  
in California contesting the alien land  
law.

The Ambassador has expressly re-  
frained from saying anything for pub-  
lication on this point. It is doubted  
in some quarters that Japan would con-  
sent to have its case urged elsewhere  
than before the State Department and  
the President.

### Would Bring About Delay.

If the Japanese would consent to  
have their case decided by American  
courts, the proceedings necessary would  
bring about that measure of delay  
which the President desires. Whatever  
the decision in the lower courts the  
case would be certain to reach the  
Supreme Court of the United States.  
This would take at least two years and  
probably more. Meantime the United  
States would have abundant opportunity  
to prepare for any contingency.

It is believed also that once delay is  
secured by whatever means, the chances  
of Japan making a serious issue of the  
controversy would be materially less-  
ened.

The Japanese issue was settled tem-  
porarily by President Roosevelt and  
Secretary Root by means of "the gentle-  
men's agreement" restricting Japa-  
nese immigration to the United States.  
This proved acceptable to Japan be-  
cause she was allowed "to save her  
face" and avoid even the semblance of  
humiliation, the agreement leaving in  
her hands the controlling power.

While nothing definite in the way of  
a compromise proposal has been formu-  
lated by the President to meet the pres-  
ent case it is known that he believes  
such a solution is possible. It has been  
suggested that Japan might be willing  
to accept an arrangement whereby after  
a period of years no more Japanese  
should be allowed to purchase land.

# ANTI-ALIEN BILL PASSED

ONLY TWO NEGATIVE VOTES IN  
THE CALIFORNIA SENATE.

May 3, 1913.

Action Taken Early To-day to Be Endorsed by Assembly—Bryan Failed to Turn Votes Even of Men of His Own Party in Face of the Anti-Japanese Sentiment of the State.

SACRAMENTO, Cal., May 3.—Gov. Johnson is expected to have in his hands to-night an alien land law barring Japanese and other aliens ineligible to citizenship from the soil of California. He has agreed to delay signing the bill until opportunity shall be given for hearing whatever protests President Wilson may desire to make. In the Governor's own words, this delay will cover a "reasonable time," probably not more than ten days, certainly not more than thirty.

Although the act is designed to exclude all aliens ineligible to citizenship, it is believed to be drawn in conformity with treaty obligations and to guarantee to every alien his full treaty rights, omitting the phrase "ineligible to citizenship" objected to by the Japanese.

The Anti-Alien Land-Holding bill, drawn by Attorney-General Webb, was passed by the Senate at 12:45 o'clock this morning by a vote of 36 to 2, after nearly ten hours of debate. The negative votes were cast by Senators Cartwright, Democrat, and Wright, Republican.

## PROVISIONS OF THE BILL.

The principal provisions of the bill are as follows:

- (1.) Aliens eligible to citizenship may acquire and hold land to same extent as citizens.
- (2.) All other aliens are limited to the specific rights conferred upon them by the existing treaties between the United States and the nations of which such aliens are citizens or subjects. In the case of the Japanese, the bill prohibits ownership of farming or agricultural lands, while permitting them to own residences and factories, manufactories, and shops.
- (3.) Leases of agricultural land by such aliens are permitted for a period of not exceeding three years. There is a question as to whether renewals would be lawful.
- (4.) Aliens ineligible to citizenship cannot inherit land. Upon the death of an alien landholder his property shall be sold by the Probate Court and the proceeds distributed to his heirs.
- (5.) The State specifically reserves its sovereign right to enact any and all laws in future with respect to the acquisition of real property by aliens.
- (6.) Present holdings of ineligible aliens are not affected, except that they cannot be bequeathed or sold to other aliens classified among those not eligible to citizenship.

GOVERNOR WILL GIVE A LITTLE TIME.

A companion measure, identical in phraseology, probably will pass the Assembly to-day, and will be signed by Gov. Johnson, after "a reasonable time" has elapsed in which to hear possible protests from President Wilson, who has made a request for time.

In the closing hours of the Senate debate partisanship disappeared. Democrats and Progressives voted together in response to what they took to be the demand of the people of California. Their only difference in the end was over the question of whether the bill was drastic enough.

The utility of Secretary Bryan's mission was shown in the vote of his own party. Nine of the ten Democrats voted contrary to the advice which he brought from President Wilson, while not one Progressive yielded to his expressed wishes.

## ASSEMBLY TO PASS BILL TO-DAY.

The Assembly picked up to-day the work of the Senate and began final consideration of the Bloodgood bill, which is identical with the Webb redraft of the anti-alien bills. It was planned by the Administration floor leaders to adopt the same procedure followed yesterday by the Senate and to begin at once the long debate that must necessarily precede conclusive action. The effect of the Senate's almost unanimous decision was expected to hasten the vote.

Since the Bloodgood bill is identical with the Senate bill already passed, it will be sent on passage at once to the Committee on Enrollment, there to be compared with its companion measure. When the identity of the two acts has been verified, the committee will report back to the House and the bill will be sent to the Governor for his signature.

## JAPANESE GRATEFUL TO PRESIDENT.

SAN FRANCISCO, Cal., May 3.—George Shima, president of the Japanese Association of America, sent the following telegram last night to President Wilson:

"We beg to express to you, and through you to the American people, our deep feeling of gratitude for your interest in and concern for the Japanese residents in this country, and for sending your most esteemed Secretary of State to this State. We have all confidence and trust that justice and humanity, which we conceive to be the fundamental principle of the American nation, will be ably upheld by your Administration, and unbroken friendship between our native land and adopted country will never be questioned."

To the Fourth National Peace Congress in session at St. Louis, President Shima sent the following telegram:

"The Japanese Association of America sends its hearty greetings and offers its sincere cooperation to your Congress, believing in the triumph of peace and justice over international misunderstandings and distrust."

James Bryce, ex-Ambassador to the United States from Great Britain, turned the tables on a reporter who last night asked

him many questions relative to the Japanese problem in this State. The Ambassador inquired as to the extent of Japanese holdings in California, the number of Japanese in the State, and the source of the movement to deny them the right of land ownership. The questions raised by the pending legislation at Sacramento, he declared, were both interesting and important.

Mr. Bryce, who is accompanied by Mrs. Bryce, sails to-day for the Orient.



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The Rev. Thomas S. Barbour, D.D.,  
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Lloyd, Dr. Mott, Dr. North.

B/K

April 25th, 1913.

A union meeting of American missionaries in Tokyo, Japan, yesterday sent the following cable to the Rev. Dr. Arthur J. Brown, Secretary of the Presbyterian Board of Foreign Missions, No. 156 Fifth Avenue, New York, as Chairman of the Committee of Reference and Counsel, which is the Executive Committee of the Foreign Missions Conference of North America:

"Missionaries in Japan appreciate the President's efforts in the California matter and ask their constituents to aid in creating a just sentiment. This is imperative. (signed) Greene, Chairman."

Dr. Brown stated to-day that the members of his Committee were widely scattered and that most of the New York members were out of the city, so that he did not feel free to make an official deliverance. He said, however, that he had consulted with several representative missionary leaders and he gave out the following statement of his own views:

"As Christian men we share the deep interest that all intelligent Americans have in the international standing of our country. We have, too, a special relationship to the subject in that the large missionary work which our Boards are conducting in Asia is so identified with that spirit of fairness and brotherhood which Christianity inculcates that any action of the American people which is regarded by the nations of Asia as inconsistent with that spirit prejudices very seriously not only our missionary influence but the prestige of our country as a whole, since Asia regards America as a Christian nation and gives Christianity the praise or blame for the national policies which America adopts. In these circumstances, we not only have the common desire of our countrymen that right legislation should be enacted because it is right in itself, but we feel keenly sensitive to anything which might lessen the confidence of Asiatic nations in our

fairness and justice. We do not fail to recognize the fact that our countrymen in California are facing a difficult problem, nor do we presume to discuss the precise form which legislation should take, for that, of course, must be determined by those who are directly responsible for it. We are gratified by the statement of the Governor of California that his "protest has been and is against discrimination" and that the "State will not willingly do anything to which there could be just objection, national or international." We venture to believe that the Japanese Government would rather have its subjects colonize its own possessions in Korea and Formosa, and that it is not so much concerned by their rights to acquire land for agricultural purposes in any western country as it is that whatever legislation may be enacted should not discriminate against the Japanese in a way that reflects upon national self-respect and that equality of international standing which the Japanese reasonably desire to maintain. The loyalty of the Japanese Government in carrying out its agreement of 1907, regarding the restriction of Japanese emigration to the United States, is an evidence of the disposition of the Japanese authorities to act fairly and in good faith when due consideration is given to their honor. We fully concur in President Wilson's admirable statement that if the people of California "deem it necessary to exclude all aliens who have not declared their intentions to become citizens from the privileges of land ownership, they can do so along lines" which do not involve "invidious discrimination" and "draw in question the treaty obligations of the Government of the United States" in whose maintenance we are all concerned. We therefore desire to unite with our missionaries in Japan in expressing our strong appreciation of the wise and statesmanlike course of President Wilson in this matter, our conviction that he is giving full recognition alike to Federal, State and Japanese interests, our gratification that the Secretary of State is personally to counsel with the Governor and Legislature of California, and our earnest hope that the Christian people of the United States will aid in creating a public sentiment which will effectively support our Government in this difficult and delicate situation.

Arthur J. Brown.



RESOLUTIONS ADOPTED AT A MEETING OF AMERICAN MISSIONARIES OF TOKYO, YOKOHAMA  
AND VICINITY - April 24th, 1913.

.....

As American missionaries resident in Tokyo, Yokohama and vicinity,  
we have viewed with deep solicitude the news concerning the proposed land  
legislation in California and deprecate any discrimination against the Japanese  
lest it mar the historic friendship between Japan and America and work injury  
to both countries. Therefore,

Resolved, that we appeal to our missionary constituency in the home  
land, to the American Federation of Churches, to Federation of Churches in  
California, and to the Christian public sentiment of the nation in favor of  
just legislation.

Resolved, That we express our sincere appreciation of the earnest  
efforts of the President of the United States and the leading men of both  
countries, and record our firm belief that the true public sentiment of both  
lands will support them in securing an equitable and mutually satisfactory  
settlement.

Resolved, that copies of the above resolutions be sent to the Charge d'  
Affaires of the American Embassy in Tokyo, the Governor of California, the  
presiding officers of the two houses of the California legislature and to the  
officials of the above named religious organizations, also to the Associated  
Press and to leading newspapers in Japan.

# CALIFORNIA PASSES ITS ALIEN LAND BILL

Measure Aimed at the Japanese  
Will Be Opposed in

Senate.

AMENDMENTS VOTED DOWN

President Won't Interfere, Believing in Sovereignty of States.

SACRAMENTO, Cal., April 15.—The Bradford alien land bill, as a committee measure, was passed by the Assembly to-day by 60 to 15. All attempts to amend the measure so that it would not be offensive to Japan failed. Amendments making it apply only to aliens ineligible to citizenship were voted down likewise.

The bill provides that an alien may acquire property and hold it for one year, after which it will be taken by the State by a suit brought by the District Attorney or the Attorney-General. To hold property longer than a year the alien must declare his intention of becoming a citizen. Property may not be leased to any alien for a period of more than five years.

The last section of the bill, and the one about which there will be a fight in the Senate, provides that every corporation the majority of the issued capital stock of which is owned by aliens ineligible to become citizens of the United States shall be considered an alien within the meaning of this act.

The Senate is now considering a bill which applies to all aliens and makes no discrimination against Japanese. This bill has been drafted in response to suggestions from Secretary Bryan, and it will be in shape for passage by the end of this week.

## CHINDA PROTESTS TO WILSON.

Japanese Minister Against Land Law of California.

WASHINGTON, April 15.—The anti-Japanese land legislation pending in the Legislature of California was discussed to-day by President Wilson and Viscount Chinda, the Japanese Ambassador. Viscount Chinda also conferred with Secretary Bryan.

The Ambassador's visit was the first communication the President or Mr. Bryan has had with him since he was furnished with a copy of the draft of the alien land bill, which is expected to pass the California Senate. It is understood that Viscount Chinda informed the President and Secretary Bryan that his Government found the terms of the measure objectionable and contrary to the interests of Japanese subjects in California.

Friends of the pending bill maintain that Japan's rights under her treaty with the United States are conserved and that the Japanese Government has no ground of complaint. The act shall not only states that the act shall not impair any treaty

with the object of ascertaining what would be most acceptable to both sides. As the Californians say that they are determined to eliminate the Japanese farmer from their State and that it is this determination rather than the technical phraseology of the bill to which Japan objects most, there is little real hope of bringing about a satisfactory solution of the situation.

President Wilson has admitted that about all the Federal Government can hope to do is to induce California to accomplish her purpose in the least offensive manner to Japanese sensibilities and with respect to the treaty rights of Japanese.

The impression has gained ground among those who have talked with the President that out of respect for California's sovereignty he would let the matter take its course and then endeavor to make some settlement with Japan in the way of compensation. That is, his plan seems not to be to influence State action for the sake of relieving the national Government from embarrassment, but rather as head of the national Government to accept the blame for what the State may do and endeavor to make restitution.

He said recently that where the Federal Government promises more than it can deliver there is nothing for it to do but to pay damages, as was done in regard to the lynching of Italians in Louisiana several years ago.

The light in which Roosevelt, Taft and Knox viewed similar troubles with Japan was different. Their policy was to exert every effort and use every influence to prevent States from enacting legislation which might embarrass the United States.

This was the method followed by Roosevelt in the school case in California and by Knox in the case of proposed legislation in the State of Washington similar to that pending in California. Those in sympathy with the Roosevelt and Knox policy predict that Japan never will accept any monetary award as satisfactory settlement in the case.

Americans in Japan are much aroused over the proposed legislation. The President and his advisers have been urged by Americans familiar with the Japanese situation to use every effort to induce California to go slowly. The American colony in Tokio predicts the disappearance of good feeling toward the United States in Japan and a loss of trade.

Much as the Japanese trade is desired by the United States, the Japanese themselves have greater reason to desire a continuance of the present friendly commercial relations, for the United States is her best customer.

## JAPANESE CROWD CHEERS FOR WAR

Tokio Papers, However, Denounce the Demonstration as Undignified.

## TO AMEND ALIEN LAND BILL

California Senate May Alter it to Remove Objections of European Syndicates.

TOKIO, April 17.—A demand that the Japanese Government resort to arms was hysterically cheered at a mass meeting here to-night to protest against the Alien Land bill now before the California Legislature. Twenty thousand persons assembled and listened to addresses by various orators, who, however, are not affiliated with any organization, and younger Chauvinists. The speakers also denounced the submissive attitude of the Government.

The responsible newspapers of Tokio, in commenting editorially on the meeting, denounce the proceedings as undignified and unworthy of the nation, describing them as merely an outburst of the unthinking extreme element, incited by political demagogues.

SACRAMENTO, April 17.—Amendments to the Birdsall Anti-Alien Land bill, designed to exempt from the strict prohibitions of the act all California properties held by European capital, while still barring the Japanese, were offered to-day in the Senate by the author of the measure.

The amendments were drawn up at a conference late last night between Senators Birdsall and Thompson, and representatives of foreign syndicates having large interests in this State.

If adopted by the Senate the proposed changes will make the Birdsall bill more acceptable to Europeans than is the Assembly bill, and more restrictive upon the Japanese.

The principal amendment is the insertion of a clause permitting corporations the majority stock of which is held by aliens eligible to citizenship to own land. This provision was in the Assembly bill, but the Birdsall measure heretofore provided that the majority stock of such corporations should be held by "citizens of the United States or persons who had declared their intention to become citizens."

Further concessions to European capital are contained in the following new sections, which protect the loans of foreign banks and exempt land used in the mining, oil, shipping, and lumber industries, where most of the foreign capital except that of the Japanese is invested.

WASHINGTON, April 17.—Comparison to-day of the proposed alien land-holding legislation in California with similar statutes in force for years in the District of Columbia and several States revealed to White House officials increased difficulty in handling the protest entered by Japan.

It was pointed out at the White House that no foreign nation had ever entered a protest against these laws. Incidentally word reached here that while the bills in the Senate and House at Sacramento differed, eventually a bill would be agreed upon along the lines of alien land laws in New York State and the District of Columbia.

The Federal Government is not sanguine of appeasing popular opinion in Japan, though some hope to satisfy the Tokio Government of its helplessness to effect changes that would entirely remove the Japanese objections.

Protests by representatives of great European syndicates against one phase of the California alien land holding bill which would require the majority of corporations owning land in the State either to be American citizens or to have declared their intention of becoming such, will soon be taking their Washington. Inquiries have already been made by some of the diplomatic representatives of Europeans to ascertain the precise nature of the legislation, but so far all the State Department has been able to do has been to furnish copies of a draft of the California Senate bill, leaving the protestants to draw their own inferences as to its extent.

There is much interest to know how the proposed legislation would affect corporations originally organized for land holding, but, like railroads and other public utilities, obliged from their nature to own real property for right of way, stations and terminal facilities.



wharves, etc. Because of the difficulties of the administration of such an act as that passed by the California Assembly yesterday the officials here, while convinced that some anti-alien land owning act is bound to become a law, incline to the belief that it is likely to take the form of the Alien Land bill, in view of the expressed intention of the authors of the bill to regard the stipulations of the existing treaties, including that between the United States and Japan.

In such case there is no reason to believe the Japanese Government will make no protest, though, as indicated in the California dispatches, the great European financial interests will undoubtedly be seriously embarrassed and may threaten to withdraw completely from the State.

# JAPAN IS CALMER, TRUSTS IN WILSON

His Efforts to Effect a Compromise Have a Good Effect in Tokio.

## ALIEN BILL UP TO-DAY

California Democrats Want to Oblige the President—Congressmen Stand Firm.

TOKIO, April 20.—The news that President Wilson and Secretary Bryan are seeking to effect a compromise in the proposed California legislation with respect to alien land ownership, and that Gov. Johnson is opposing the bill, has softened Japanese ire, and public opinion has now become more optimistic.

The alleged unwillingness of American missionaries to help defeat the criticism bill is the subject of harsh criticism in the Japanese papers, but after a conference which Count Okuma, former Foreign Minister, had with the missionaries, the latter sent telegrams to California the nature of which is not known here.

Count Okuma ironically reminded the missionaries that Japan owed its first lessons in foreign humanitarian principles to the United States.

"Now the duty has devolved upon Japan," he added, "to teach the Californians the same principles."

The Japanese Consul at Vancouver, C. Yada, who has arrived here, has caused some excitement by the statement that anti-alien legislation is pending in British Columbia, Saskatchewan, and Manitoba.

*Special to The New York Times.*

WASHINGTON, April 20.—President Wilson's day of rest was not broken by any new complication in regard to the Japanese situation. Secretary Bryan dropped in at the White House, but merely to leave a telegram from Gov. Hiram Johnson of California, in response to the appeal of President Wilson and Secretary Bryan that changes be made in the Alien Land bill pending in the California Senate so as to make it less objectionable to the Japanese Government and people. Secretary Bryan said that the message from Gov. Johnson was nothing more than an acknowledgment of the telegram from President Wilson and himself. Mr. Bryan expressed the opinion that the situation had been relieved considerably by the action taken by this Government in making the appeal to Gov. Johnson.

It is expected that the crisis in the situation will come to-morrow when the

suggestions made by the Federal Administration are placed before the California Senate.

California Congressmen appear to be a unit in defending the bills pending in the State Legislature to prohibit Japanese from owning or leasing land. Representative Raker said that the people of California wanted the question settled once for all, and that legislation could be enacted. Mr. Raker thought the Japanese should resort to the Federal courts to have the rights on the statute books. Representative Stephens said there was no particular objection to Japanese acquiring small holdings of land, but there was strong opposition to their acquisition of large tracts.

Representative William Kent gave out a statement to-night in which he contended that permission to hold land was a right but a privilege, and that the admission of aliens to a country was an invitation. "If foreign Governments demand these privileges," he said, "we should deny our right to manage our own internal affairs." Mr. Kent contended that to denounce such action as we may choose to take as an affront or an insult is either deliberate stupidity or superstitious folly. In his conclusion Mr. Kent says: "To me it seems obvious that California, possessing the right and the duty to regulate its own problems best—should pass the Anti-Alien Land bill which our people desire, and thereby save the future peace and democratic community from complications that would forever be provocative of friction and strife."

*Special to The New York Times.*

SACRAMENTO, April 20.—Democrats in the upper house have been the strongest supporters of anti-alien legislation, but since definite word has come that the Administration at Washington has no discriminatory acts be passed against the Japanese, they are trimming their sails somewhat. Men trim on the Democratic side have been in favor of making the proposed Senate bill strike only at Japanese and of allowing all Aliens to become citizens to own or lease California land.

The suggestion from the Administration that Senators of the minority in a peculiar position, especially those who are looking for a place at the Administration table, for the next four years and who cannot afford to offend the President on that account.

There is nothing in it as bill as it is now drawn that is in violation of the recommendation of Secretary Bryan, said Senator Shattuck today. "If we said Senator Shattuck today, we are cutting out all pass this bill, and we are cutting out all aliens and doing just what the Administration desires."

The anti-alien bill stands ninety-second on the file for to-morrow, and it is to be taken up for consideration. These will be taken up for consideration. These amendments provide that aliens eligible to become citizens, who declare their intention of becoming such shall not be taxed on the land act, and it also exempts all oil, mining, and timber lands from the provisions of the bill, thereby leaving means whereby the resources of the State may be developed by foreign capital.

## TILL CALIFORNIA FIELDS.

Magazine Says Japanese Grow 90 Per Cent of State's Products.

The April number of the Japan Magazine, edited and published by American, English, and Japanese writers, has an article, "The Japanese in California," obviously written by an authority on the question. The Japanese are represented as successful farmers and fishermen, and as are trying to educate their children to meet the conditions of life in a new country. In part the article says:

There are few Japanese to be found in almost every important centre of the West, including all the larger towns and cities of America, but more than 50 per cent of those settled in the United States are in California. Most of those in the Golden State are engaged in the culture, more than 90 per cent, of the acreage cultivated by Japanese being in that State. California is Japan's principal neighbor across the Pacific and the settlement there. Not only so, but the climate of that State is more inviting to Americans than any other part of America, which is a supreme attraction to lovers of sunshine and flowers, like the Japanese. The first Japanese immigrants to

America, some forty in all, set foot in California in 1850, and after Japan herself was opened to the foreigner. From that time onward there has been a steady stream of immigration. From year to year, until now, at least in numbers that tended to cause alarm among the laboring population of the West. At that time California was a naturally thin. In 1878 there were only 120 Japanese in California. During the next ten years the number rose to 1,000, and the ensuing decade saw it swell to 13,000; and by 1897 there were no less than 87,000 Japanese in the Golden State. This in a population of 2,577,539 the Japanese numbered 3,700, or about one-fourth of 1 per cent of the inhabitants. In 1908 the Japanese population in California had risen to 60,750, the largest figure in the history of the country. The new immigration regulations, restricting the movement of the Japanese to the United States, will take force shortly afterward. From that time the stream has grown smaller and smaller, and is still on the decline.

## Work All the Land of California.

"As most of the immigrants are engaged in agriculture, the position of those becomes a matter of great importance to themselves, and to the country where they are settled. In 1911 the acreage under cultivation by the Japanese in California was 239,720, mostly given up to potatoes, vineyards, orchards, berries, and various fruits. The total value of the products amounting to no less than \$12,500,000 annually. As the total agricultural production of the State amounts to about \$38,000,000, it will be seen that the Japanese farmers produced nearly 20 per cent of the whole. This takes no account of the amount of labor performed by Japanese on land over which they have no control. If this be taken into account, it is 90 per cent of the total results of agriculture in California. More than 90 per cent of the vegetable lands are in the hands of Japanese, and the same may be said of vegetable cultivation. Indeed, it is not only the vegetable lands of the Japanese are the life of agricultural California.

In the districts surrounding the bay of San Francisco the Japanese are an invaluable portion of the community. In the Alameda agricultural district the American population is only 25,000, while the Japanese is about 1,200, rising in the summer season to over 2,000. Some 200 are engaged in the market, but the rest give their time to market gardening, orcharding, and general agriculture, and without their help most of the orchards in the district could never place the fruit on the market in proper time, and condition. It is their skillful fingers that produce the loads of cherries, tomatoes and apricots that swell the market in season, and they also take an important part in the immense wheat harvest of the vast fertile valleys of the State.

In the northern portion of the great State there are some 10,500 Japanese, nearly all of whom are devoted to the tilling of the soil, perhaps the most successful and important farmers in the State in this northern district. Around Sacramento they are among the greatest fruit growers, vineyardists and vegetable producers the country knows. The low lying district, along the river is given up to the native population. The Japanese of this whole fertile district would probably do a better business. Near Stockton alone, there are about 4,000 Japanese farmers, all doing a brisk productive business.

The vast harvest of fruit and grain could hardly be gathered in but for the help of Japanese hands. During the time of the anti-alien agitation, the number of the Japanese in this district became somewhat reduced, Indians, Greeks, Mexicans and Chinese took their places; but these were soon found to be inferior to the Japanese as practical orchardists. A harvest agent for one Japanese proves equal at least to three or four of these other nationalities, when it comes to agriculture. It is now admitted that Middle California cannot freely be developed without the assistance of the Japanese labor.

Similar conditions obtain in Southern California. Round about Los Angeles the Japanese are the chief horticulturists and market gardeners. They form the most influential and enterprising of a green island in the heart of the Southern city, always outdoing the natives and Chinese. The same is true of them along the coast of the Japanese farmers, and their family is a sober and hard-working man, always trying to have his own little hut and his wife and family. He does not intend to have a wife. He does not

hang around the saloons an question-  
able places, wasting his savings. It  
will indeed be a sad day for California  
when Japanese abandon it.

"The Japanese in California also take  
a share in the fisheries of the State.  
First beginning at Monterey and Los  
Angeles, they are now to be seen en-  
gaged in the fisheries of almost every  
town along the coast, in many of which  
they almost monopolize this occupation.  
The Japanese fishermen not only sup-  
ply a large part of the domestic mar-  
ket, but their canneries supply a fur-  
ther demand in Hawaii. In Los Angeles  
alone some seven-tenths of the fishery  
business is taken by the Japanese."

"It will be admitted at the outset  
that the Japanese are as anxious for  
education, both for themselves and their  
children, as any people in the world.  
This is quite a characteristic of the  
Japanese in California."

As to the religion of the Japanese in  
California, the writer says that the  
Japanese in California are more in-  
clined to Christianity than to Bud-  
dhism.

Cloudy to-day; showers Thursday;  
moderate south and south-  
west winds.

For full weather report see Page 17.

ONE CENT

In Greater New York, Jersey City and Newark, Elsewhere  
TWO CENTS

## SUES MACKAY ON A POOL.

Ex-Broker Complains of Being Sold  
Out in Mexican Central.

W. L. Stow, who sold his seat on the  
Stock Exchange in June, 1908, following  
the failure of his firm, W. L. Stow &  
Co., began suit yesterday in the Supreme  
Court for an accounting against Char-  
les H. Mackay, Henry Clay Pierce, F.  
H. Prince, and others. He alleges that  
in 1907 he joined with them in the for-  
mation of a pool in the stock of the  
Mexican Central Railroad. The pool, he  
said, included some 40,000 shares.

Stow, through his attorneys, Pace &  
Stimpson, of 29 Broadway, complains  
that 17,800 shares of the stock were sold  
without the knowledge of all the mem-  
bers of the pool; and that no accounting  
was ever made of the remaining shares.  
The defendants had filed no answer  
yesterday. Prior to selling his seat  
Stow had been a member of the Stock  
Exchange since 1882.

## AIRSHIP IN GUNFIRE TEST.

Army Man, 5,000 Feet Up, Rights  
Machine the Vibrations Rock.

SAN DIEGO, Cal., April 22.—Lieut.  
Samuel McLeary, United States Army  
Aviation Corps, remained in an army  
aeroplane over the armored cruiser  
Maryland to-day during target practice  
with 8-inch guns to test the effect of  
vibrations on the stability of the ma-  
chine. The test was made at an alti-  
tude of 5,000 feet, and, although the  
machine rocked dangerously each time  
the guns were discharged, the aviator  
succeeded in righting it.

During the firing Lieut. McLeary also  
tested a new range-finder device,  
swooping down as near the cruiser as  
possible after each shot and signaling  
to the range-finding officer the dis-  
tances determined by the aid of the new  
device.

## PATHOS KILLED A JESTER.

Gordon Heartbroken When Bern-  
hardt Audience Wouldn't Laugh.

CHICAGO, April 22.—Cliff Gordon, the  
comedian who was found dead in a hotel  
last night, evidently was disheartened  
because he could not make his auditors  
laugh after they had wept over Sarah  
Bernhardt's playlet.

Gordon attempted it during an after-  
noon performance and failed. It seemed  
to affect him, for he said to the man-  
ager of the theatre:

"The people sat in their seats stolid  
and mirthless. I could not get them and  
had to quit. Any comedian who tries to  
follow Bernhardt will die."

The manager tried to cheer him up;  
told him to have a rest and try again at  
the night performance. Gordon went to  
his room and when he did not appear for  
his act in the evening a call boy was  
sent to his hotel. The door of Gordon's  
room was broken open and he was found  
dead upon the floor. He had taken a  
heavy dose of some cold cure. A physi-  
cian said Gordon also had a weak heart.

## IGNORED WRECK TESTIMONY

# CALIFORNIA FIRM ON HER LAND BILL

Gov. Johnson, Answering Wil-  
son Appeal, Indicates Offen-  
sive Clause Will Stay.

## YET OFFERS CO-OPERATION

Simpler Measure in Preparation  
Will Still Exclude "Aliens In-  
eligible to Citizenship."

## WASHINGTON RETAINS HOPE

The President, Reassured, Will Now  
Await Developments at  
Sacramento.

Special to The New York Times.  
SACRAMENTO, Cal., April 22.—In an-  
swer to a personal appeal from Presi-  
dent Wilson that the State refrain from  
any alien land legislation discriminat-  
ing against the Japanese, Gov. Hiram  
W. Johnson sent a message late this  
afternoon to the President, in which he  
asserted that the State did not intend  
to embarrass the Federal administra-  
tion by its legislation on this line.

In the face of this statement, it seems  
certain, however, that Gov. Johnson  
and his party leaders in the Senate favor  
a bill, excluding from land owner-  
ship in the State all aliens, ineligible  
to citizenship under the laws of the United  
States. Such a law will probably be  
passed despite the objections from  
Washington, it was said to-night.

Gov. Johnson's message to the Presi-  
dent was as follows:

Sacramento, Cal., April 22.  
The President, Washington, D. C.:  
Immediately upon receipt of your tele-  
gram of this date, it was transmitted to  
both houses of the Legislature. I think  
I may assure you it is the desire of the  
majority of the members of the Legislature  
to do nothing in the matter of alien land  
bills that shall be embarrassing to our own  
Government or offensive to any other.  
It is the design of these legislators spec-  
ifically to provide in any act that nothing  
therein shall be construed as affecting or  
impairing any rights secured by treaty,  
although from the legal standpoint this is  
deemed unnecessary.

If any act be passed, it will be general  
in character relating to those who are  
ineligible to citizenship, and the language  
employed will be that which has its  
precedent and sanction in statutes which  
now exist upon the subject.

I speak, I think for the majority of  
the Senate of California, certainly I do  
not speak for the State, but I



acquire land by becoming citizens, they specifically mentioned aliens "ineligible to citizenship," as not entitled to the benefits of any features of the proposed law. As Japanese are not eligible to citizenship, this was regarded as a direct discrimination against Japanese subjects, and therefore an affront to Japan.

In his telegram to Gov. Johnson on Friday, Secretary Bryan suggested that the objection to the proposed legislation would be minimized by eliminating the words "ineligible to citizenship."

But Gov. Johnson's statement that the law, if enacted, would be "general in character relating to those who are ineligible to citizenship" may mean, and some officials here are inclined to think it does mean that there will be no specific reference to those who cannot become citizens.

Even if the modifications in the pending legislation do not meet all the objections urged against it for international reasons, it is felt here from the tone of Gov. Johnson's dispatch that the foundation has been laid for a satisfactory adjustment of the difficulties that have beset the Government in connection with California's legislation. The feeling is very general here to-night that the question will be adjusted in a manner that will leave Japan no substantial cause for offense.

#### The President's Appeal.

Prior to the receipt of Gov. Johnson's telegram, the concern felt by President Wilson and his counselors was as great as it was yesterday. That concern was emphasized by the action of the President in making a direct appeal over his own signature to the Governor and the legislators at Sacramento and the people of California generally, worded as follows:

Washington, D. C., April 22.

I speak upon the assumption, which I am sure is well founded, that the people of California do not desire their representatives—and that their representatives do not wish or intend—in any circumstances to embarrass the Government of the United States in its dealings with a nation with whom it has most earnestly and cordially sought to maintain relations of genuine friendship and good will, and that least of all do they desire to do anything that might impair treaty obligations, or cast a doubt upon the honor and good faith of the Nation and its Government.

I therefore appeal with the utmost confidence to the people, the Governor, and the Legislature of California to act in the matter now under consideration in a manner that cannot from any point of view be fairly challenged or called in question. If they deem it necessary to exclude all aliens who have not declared their intention to become citizens from the privileges of land ownership they can do so along lines already followed in the laws of many of the other States and of many foreign countries, including Japan herself. Inadvisable discrimination will inevitably draw in question the treaty obligations of the Government of the United States.

I register by very earnest and respectful protest against discrimination in this case, not only because I deem it my duty to do so as the Chief Executive of the nation, but also, and the more readily, because I believe the people and the legislative authorities of California will generously respond to the appeal of the master as frankly presented in them as a question of National policy and of National honor. If they have ignored this point of view, I am, I am sure, because they did not realize what and how much was involved.

WOODROW WILSON.

#### Cabinet Approved Message.

The President's appeal to the Californians was drafted yesterday and was submitted to Secretary Bryan. It was agreed between them that the matter was of such importance that I would be wiser to sleep on it and bring it to-day to the Cabinet meeting, which approved it.

Several Democratic members of the California delegation in Congress called on President Wilson this morning and repeated the assurances previously given that there was no intention among those likely to control the Legislature to adopt any form of a bill that would be out of harmony with the existing treaty between the United States and Japan.

Mr. Wilson was very earnest in his insistence that California owed it to the good of the Nation to do nothing that would be in violation of the treaty rights of Japanese subjects in that State. It was apparent from what the California Congressman said when they left the White House that they had been deeply impressed by the President's argument.

It was said to-night that the President was reassured by Gov. Johnson's declaration of a "purpose to co-operate fully and heartily with the National Government and do only that which is admittedly within our province without intended offense or invidious discrimination," and was much more hopeful of seeing the California situation satisfactorily cleared up.

The Administration will now adopt a waiting attitude. With Gov. Johnson's assurances before him, the President will probably take no further action pending developments in California.

### CALLS THEM LAND GRABBERS.

#### Editor McClatchy Tells of Plan Japanese Follow in California.

It is no surprise to California that President Wilson does not like what the legislators of California are doing to bar out the Japanese, according to V. S. McClatchy, proprietor of the Sacramento Bee, who is here to attend the convention of the Newspaper Publishers' Association at the Waldorf-Astoria. Mr. McClatchy insists that the people of California have not only fully measured the possibilities of interference from Washington, but that they are prepared to go ahead regardless of such interference and regardless of all protests from Tokio and everywhere else. At his rooms in the Hotel Gotham last night the California editor talked to a Times reporter about the situation in California.

"It is a sectional and racial problem," said he, "and you people in the East see no more gain a true measure of it than the Northerner could measure the negro problem of the South."

"I will give you one example of our problem. Outside of Sacramento there was a little town called Florin. Now an old man in a buggy used to come to our office for papers for Florin. He took away a hundred or so papers each morning. The buyers of those papers were Americans engaged in strawberry culture. The strawberries from Florin went out in car loads. To-day the old man is gone from Florin and the rural delivery route he operated has gone with him. I passed through the old townsite and found it exclusively a Japanese town."

"What happened? Why, simply this: The owners of the strawberry patches had to have labor at harvest time or their crop would be destroyed and go to waste. And labor in California is no trifling matter. To obtain it is the great problem of the land owners."

"There came to Florin one group of laborers different from all the rest. They had no families clinging to their heels and demanding fairly settled conditions. They were itinerant. They had their recognized leader. Now, these laborers—Japanese, of course—were willing to underbid the labor market, whatever that market was. They had a set, determined policy, and that policy was, to destroy labor competition by supplying the cheapest labor. In the course of time, Spanish and Italian and Portuguese labor left that part of the country. Such labor, moving in family groups, had encumbrances that the light-moving Japanese did not have."

"But there was method in the Japanese labor invasion. Once they had freed the country from competitors, their attitude of suppliant application for jobs changed. The former willing servants became incessant, persistent demanders. They demanded leases of the strawberry patches or no work. And they held a club over the owners: It was the club of an organized labor body which could withhold the harvest from the owners. Leases were signed."

"That was merely a second step. Once they had established the lease system, they demanded still more. And they used the same club of a monopoly power over the labor market. They practically lifted those fields from their American proprietors. The Americans have gone, and this rich strawberry country is in the hands of Japanese owners."

"Now, that is merely an example. We do not propose in California to become a Japanese colony, and we do not propose to have the Federal Government hand us over to that sort of exploitation. We know they would not if they understood, and Californians were much delighted at President Wilson's statement that California was acting within her rights."

Only this morning I read in The Times a letter from a Japanese. It attacked our position, but, at the same

time, admitted that Americans could not own property in Japan. Now we find that the Federal Government itself has enacted for the Government of the District of Columbia a statute which is exactly as drastic as the statute we seek to enact. We have found that five or six of the States also have passed laws fully as drastic as ours.

"In these States there was no protest, because no active Japanese colonizing policy was being carried out. Why should the Nation ask California to make a sacrifice of herself? California knows her business in this matter, and she is proceeding along business lines."

"It isn't only in strawberries. It's in potatoes and in prunes, and in oranges. All the way from Oroville to San Diego the Japanese are forcing the issue. They have seized the Vaca Valley, which is the richest valley in the State and the earliest to reach the market with the Spring vegetables. Once they get a hold in a neighborhood, they make it as obnoxious as possible for white owners who cling to their land. Land values all around them fall rapidly, and no laborers are to be had for white men's farms."

"In the cities it is the same story. They pay a handsome price for one good house in a residential neighborhood. They pack this house with the foot-loose laborers, and neighbors move away. As the land values sag the Japanese buy, and soon you have a Jap town in full swing. In Sacramento they have five or six city blocks which they obtained in this manner."

"The East will make a great mistake if they think this matter is mere fanaticism or is factional to any class. The richest and the poorest men in California join in the same sentiment toward it. It pervades all political parties. Our Legislature is overwhelmingly Progressive, yet Democrats and Republicans are as earnest as the Bull Mooseers in the matter."

As to other laborers, Mr. McClatchy said the completion of the Panama Canal might mean permanent relief from dependence on the Japanese, since 300,000 immigrants had already been booked for passage to California from Mediterranean ports.

### JAPAN'S LAND LAWS.

#### Foreigners Can and Do Own Realty There, as Dr. Teusler Proves.

Dr. R. B. Teusler, Director of St. Luke's Hospital of Tokio, is in the city for a few days, and is staying at the Hotel Seville. He has lived in Tokio for fourteen years, and is thoroughly conversant with the Japanese land system. He is a landowner there himself in the form of having a lease for 999 years. Speaking of the California agitation, Dr. Teusler said last night:

"Having lived and worked in Japan and among the Japanese for the past fourteen years I would be doing less than my duty if I allowed certain inaccurate statements which have recently appeared in several of our leading American newspapers to go unchallenged. I hold no brief for Japan and have no desire to convey other than an accurate idea of conditions as I have seen and lived them."

"In the first place, under Japanese law there are at least two methods whereby foreigners may own land in Japan. The first is by the right of superficies. This gives the title clearly and legally to the purchaser for 999 years. The only possible restriction on this form of ownership which might arise would be if a mine or oil were discovered on the property. That is, as the title indicates, the owner under this form of purchase has all rights to the use of the surface of the ground. He may build on it, use it for agricultural purposes, or use it in any other way that he likes. Should he ever find a mine on it, some especial arrangement would have to be made with the Government."

"The second way for foreigners to hold land in Japan is by the forming of a 'shadan.' This is a group of three or more foreigners, legally incorporated, and constituted to hold land in fee simple anywhere in Japan for the purposes mentioned in the act of incorporation."

"There are several 'shadans' now existing in Japan and holding extensive tracts of land all through the country. As already stated, full title to the land is given under the laws regulating the formation of the 'shadan,' or juridical person, and the land is held permanently."

"For all practical purposes the title to land for 999 years is permanent possession. I myself own land under the title of superficies and have many friends who hold land under the same form. Therefore, the statement that foreigners cannot own land is not true and should be corrected."

"The old statement that as a nation the Japanese are not honest was frequently seen quoted in American papers. The correctness of this statement will not bear anything like honest investigation. As a physician I have come intimately into touch with thousands of Japanese in the past fourteen years in all walks of life, and I have certainly found them quite as honest as Americans I have dealt with in my own country. If not a little bit more so, it is surely a fact which cannot be disproved that graft and dishonesty on the large scale, as we know it here in America, do not exist in Japan in any circles."

"The old story that Japanese employ Chinese in their banks because they cannot trust their own people is absolutely untrue and silly. It must be remembered that the exports and imports of Japan represent millions of dollars handled and tens of thousands of bargains made and kept each year. Does anybody believe if this large volume of business were not well up to the average of ordinary business standards here in America there would not be a hue and cry which would be heard from one end of the world to the other? The miserable little stories of Japanese dishonesty and petty comparisons which one hears from time to time are either bred of ignorance or a set purpose to undermine direct trade interests with Japanese merchants. No one can successfully prove Japanese commercial dishonesty to be one whit more real than American commercial dishonesty, and that is as far as we need go to answer the present stories."

"Recently while on the California coast I was told that the Japanese are overrunning the whole of the State, and it was intimated that unless certain legislation was instituted they might some day own all of the State. After careful investigation I cannot find that they own as much as 25,000 acres. What is 25,000 acres in a State of 158,350 square miles? And it has taken them twenty-five years to acquire this much. The problem from that standpoint does not seem alarming."

"It must be remembered that Japan has her own recent possessions to colonize and does not favor, but, quite the contrary, strongly opposes her citizens coming to America. I was very anxious to assist one Japanese to come with me to America two months ago that he might pursue his studies. Though I failed to secure it, and it was the Japanese Government which prevented his coming—this because Japan a few years ago assured America that she would limit the emigration of her people to this country as far as she could within certain lines. And Japan is keeping her part of the agreement as well as the spirit of the compact."

"The troubles of a certain section of shadow and imperil the interests of the rest of the United States, and there are many American citizens and large American interests and much American money invested in Japan and the East which certainly claim more consideration than they seem to be receiving."

"The attitude of the California politicians back of this movement to enforce discriminating and offensive land legislation is one of the most deplorable signs of this question. They frankly state that the hills are anti-Japanese, and they lose little opportunity to make themselves offensive and discourteous. Their race prejudice attitude and erroneous handling of the problem have done more than anything else to excite and antagonize the Japanese people, and it only to be expected and commended that it should."

"If any anti-Japanese bill passes the California Legislature the results will be much more deplorable than to do the matter now, unless the Supreme Court should decide the bill unconstitutional. This would settle the matter for all and be its best solution."

# TREATY BILL WORSE THAN CALIFORNIA

Proposal to Abrogate Canal Agreement Baser Than State's Action, Says Corea.

## COMPLAINS OF BLACK SHEEP

Only American Known in Costa Rica, Consul General Tells Pan-American Meeting.

The trouble California is having just at present with the Japanese question will stir a chord of deep sympathy in all Latin American republics, and most of this sympathy, according to Luis F. Corea of the Pan-American States Association, will be emphatically on the side of California.

Mr. Corea presided at a meeting of business men of South America, said to represent nearly \$1,000,000,000 in invested capital, at the clubrooms of the Pan-American States Association in West Thirty-second Street last night. About 250 representatives of Latin American countries were present, and they applauded the expressions of sympathy for California's plight expressed by their presiding officer.

"We have had this Japanese question to handle in South America," said Mr. Corea, "and we handled it by debarring the Japanese from the right to own land in the Argentine and in several other States. After we captured the Japanese a commission came from the Japanese Government asking the Argentine to recede from the radical position taken."

"The Argentine officials shook their heads. The Japanese commission went home. And that was the end of the matter. The Japanese sought to colonize the country. The problem never assumed anything like the proportions it has in California, and yet it was large enough to cause decisive action. Those people know how to sympathize with California."

"There is great need that Japan should now know how different from the centralized monarchy of Japan is the American Government, in which the central authority is helpless in the face of the determination of one State to exercise its powers of sovereignty."

"You Americans expect Japan to find out about your complicated system of State jurisdictions and may blame them if they don't. At the same time you blame California for making trouble for the rest of the States. Let one of your Senators stand up in the Senate and proposes an infamous resolution that will shock the whole civilized world—a resolution calling for the abrogation of a treaty concerning the Panama Canal on which the good faith of the United States has been pledged. And no content you can have for California can approach the contempt the world at large will have for the United States if this Senator's outrageous view should prevail."

Manuel Gonzales, Consul General of Costa Rica, outlined some of the things he thought it imperative for New York people to learn at once about the people south of the Rio Grande.

"While Germany has sent us honest men who have won our trade by fair means and dealt with us fairly," he said, "the United States had sent us her black sheep. The black sheep of America are about all we have known. They have not kept their promises. They have introduced graft. They have tried to corrupt our officials. They have obtained concessions and broken all promises to get them, and then when we have risen to a man to hurl these grafters off our shoulders they have asked, and have have even obtained, United

States warships to enforce upon us conditions the Germans have gladly been afforded because they asked honestly and gave honest returns.

"We want no more American black sheep. We want some real North Americans. We want the kind of Americans who gave us the wonder of a sanitary Cuba, and the marvel of the hydro-foil Canal Zone. We stand with arms outstretched for friendship. We know that for building the greatest highway of the world, and we are anxious to throw our bits of payment into your American basket. But we want you to build crates for your goods that will hold up till they arrive and not fall to pieces on route."

"And we want you to send us bankers, so that you may be reliably informed as to our individual credits. We want some real Americans we have known have tried to impose their taste upon us and to boss us. We want your men to come and advise us and counsel us and we want you to call your bosses off. You must play the game of commercial relations in our days. You expect to harvest from the seeds the Germans have planted, so you fool yourselves and get no crop."

"Your commerce needs the foremost men of engineers capable of building docks. We are ready to pay. You shall not do it gratis. And it needs the foremost men of marine engineers to teach us how to use your wonderful cement and concrete in building breakwaters. We need to be taught, and instead of sending us teachers you send us sheep and grafters. It is surely time for a new kind of fellowship and understanding."

## CALIFORNIANS SEEK TO LIMIT BRYAN

Progressive Leaders in Legislature Hold That Land Law Conference Is with Governor Only.

## REJECT RECEPTION PLANS

And Will Not Invite Near-by Governors to Meet Him—Angry Democrats Will Appeal to Secretary.

Special to The New York Times.

SACRAMENTO, Cal., April 25.—A lively row is promised between the Progressives and the Democrats over the reception of Secretary Bryan on Monday. It was evidently President Wilson's idea to have Bryan confer with the members of the Legislature over the anti-alien land bills, but the Progressive leaders, who represent the Governor, plainly showed to-day that they intended that this conference should be with Gov. Johnson.

A resolution offered in the lower house for the appointment of a committee to meet Secretary Bryan was defeated by the Progressives. Assemblyman Bennett, who spoke for the Governor, asserted that as an executive officer of the Government Mr. Bryan should be received by the Governor, and by him alone.

The Democrats purpose to spoil the Progressives' plan by sending Senator Sanford, the Democratic National Committeeman, out to meet Mr. Bryan and explain the circumstances. They believe that when Mr. Bryan knows the facts he will not agree to shut Democrats out of the conference.

The Struckenback resolution to invite the Governors of Washington, Nevada, and Arizona, to attend the conference on the alien land question next week met with prompt defeat in the Assembly to-day. There were 41 Progressive "noes" against 11 Democratic and 1 "raft Republican" "aye" on the question.

Progressives opposed the resolution on the ground that no outside counsel was necessary.

The new Alien Land bill is being drawn up by Senator Thompson, and its author announced to-day that nothing would be given out regarding its provisions until it had been carefully considered. It is known that it will strike directly at the Japanese by the use of the words "ineligible to citizenship."

## BLAME THE POLITICIANS.

Japanese Leaders in San Francisco Say Californians Don't Want Law.

Special to The New York Times.

SAN FRANCISCO, April 25.—That the Alien Land bill, now pending before the Legislature, does not embody the views of the great mass of California people, but is the product of political agitators, is the view of the leaders of Japanese enterprise and thought in San Francisco.

K. S. Inui, Secretary of the Japanese Association of America, said to-day:

"The Alien Land bill is backed by a small group of men who are attempting to use our people as a means to gain publicity and forward their political ambitions. The sentiment alleged to be back of the bill is worked-up and artificial and does not represent the thinking public or the business men of California."

"All that the Japanese ask for is fair treatment. We want to have equal rights with other foreigners. California has the right to legislate concerning land tenure, but it has to be shown that the State can act on a matter that has international bearings."

Yamato Ichihashi, editor of The Japanese American, said:

"There are countless reasons why the Alien Land Bill should not be enacted into law. There are no substitutes who could perform the functions now rendered by the Japanese. The rupturing of commercial relations between the Orient and the United States, on the eve of the completion of the Panama Canal, would be a disaster. The United States cannot afford to permit any act by a portion of its people that would cause affront to a friendly nation such as Japan."

"The West is the home of true democracy. The voice of the people can remedy the trouble. Let us hear the voice that can silence the voice of the 'freaks'."

## TOKIO LIKES WILSON'S ACTION

But Firebrand Newspaper Points to Japanese Fleet as "No Toy."

TOKIO, April 25.—General satisfaction is expressed here over the decision of President Wilson to send Secretary Bryan to Sacramento to consult the legislators there on the proposed alien land bills.

Most of the newspapers adopt a more tranquil tone to-day, but the widely circulated Osaka Mainichi, an independent newspaper, points to the Japanese fleet as no toy, and says that, if necessary, or if forced by discriminatory legislation, it is capable of vindicating the national honor.



# JOHNSON OFFERS MILDER LAND BILL

Measure Drops "Ineligible"  
Phrase and Is Drawn in  
Conformity to Treaty.

*Wm. G. Foster*  
DRAWN BY LAW OFFICER

Secretary Bryan, the Governor,  
and Legislators Conferring  
Over the Proposal.

## SETTLEMENT SEEMS LIKELY

Californians Think the New Bill  
Meets Wilson's Wishes and  
the State's Needs.

SACRAMENTO, April 29.—An amicable adjustment of the controversy between Washington and the California authorities was apparently near at hand late to-night when Secretary Bryan, Gov. Johnson, and the Legislature met for their third secret conference. The compromise on which an agreement seems likely is based on the drafting of a new bill drawn in conformity with the treaty between Japan and the United States.

The proposed measure, which was drafted by Attorney General Webb at Gov. Johnson's suggestion, drops the phrase "intelligible to citizenship," which is declared by Secretary Bryan to be odious to the Japanese. The principal features of the bill are as follows:

1. All aliens eligible to citizenship may acquire and hold land in the same manner as citizens of the United States.
2. All other aliens may acquire and hold land "in the manner and to the extent and for the purposes prescribed by any treaty now existing between the Government of the United States and the nation or country of which such alien is citizen or subject."
3. Corporations composed of aliens other than those who are eligible to citizenship may acquire and hold land only according to the terms of existing treaties.
4. Present holdings of aliens, regardless of treaty rights of citizenship, are protected.
5. The State specifically reserves its sovereign right to enact any and all laws relating to the acquisition or holding of real property by aliens.

### Third Bill Will Suit Wilson

Progressive leaders, when informed of the proposed changes, expressed confidence that they had reached a solution of the problem that would meet the desires of President Wilson. At the same time, it was believed that the new bill would accomplish the end desired by the legislators—the prevention of the further acquisition by Japanese subjects of farming lands and ranches.

Secretary Bryan declined to comment upon the new bill in advance of the conference.

In drafting the compromise measure Attorney General Webb worked upon

the theory that there could be no objection to writing into the statute the specific limitations of the Japanese treaty of 1911. Under the terms of this treaty, Japanese subjects are permitted to own "houses and lands for residential purposes, factories, manufacturing, and shops," according to Mr. Webb. Another clause permits Japanese subjects to lease land for "residential and commercial purposes."

These are the only stipulations made, and it is the belief of the Attorney General that the rights of Japanese subjects to lease ownership in the United States stop at this point. Under his construction of the treaty, no land can be owned or leased by a Japanese for agricultural purposes, except that which is already owned, or for any other purpose except those set forth in the agreement between the two nations.

Explaining the wording of the substitute bill, Mr. Webb said:

"Our theory is, that at the time the treaty was framed Japan asked for all the rights to ownership of land in California that that nation desired for her subjects and that the treaty as it now stands represents all that Japan asked that the United States was willing to grant.

"This act does not draw the line upon aliens who are ineligible to citizenship. Those words are not used. It gives not only to Japan but to every nation whose subjects are ineligible to citizenship under the laws of the United States, the full rights to ownership of land in California that the treaties between the United States and such nations give."

### Text of the Bill.

The text of the Webb bill, with the exception of an additional clause relating to the protection of present holdings, which is to be added, is as follows:

Section 1. All aliens eligible to citizenship under the laws of the United States may acquire, possess, enjoy, transmit, and inherit any real property in this State in the same manner and to the same extent as citizens of the United States, except otherwise provided by the laws of this State.

Section 2. All aliens other than those mentioned in Section 1 of this act may acquire, possess, enjoy, or transfer real property or leasehold therein in this State in the manner and to the extent and for the purpose prescribed by any treaty now existing between the Government of the United States and the nation or country of which such alien is citizen or subject, and not otherwise.

Section 3. Any company, association, or corporation organized under the laws of this or any State or nation, of which a majority of the members are aliens other than those specified in Section 1 of this act, or in which a majority of the issued capital stock is owned by such aliens, may acquire, possess, enjoy, and convey real property or leasehold therein in this State in the manner and to the extent and for the purpose prescribed by any treaty now existing between the Government of the United States and the nation or country of which such members or stockholders are citizens or subject, and not otherwise.

Section 4. Whenever it appears to the court that in any proceeding instituted by or for the benefit of the provisions of this act any heir or devisee cannot take real property in this State, or that for said purposes said heir or devisee would take as such, the court, instead of ordering a distribution of such real property to such heir or devisee, shall order a sale of said real property to be made in the manner provided for by law for probate sales of real property.

Section 5. Any real property hereafter acquired in fee in violation of the provisions of this act by any alien mentioned in Section 2 of this act, or by any company, association, or corporation mentioned in Section 3 of this act, shall be deemed to have become and remain the real property of the State of California. The Attorney General shall institute proceedings to have the escheat of such real property adjudged in the manner provided in Article 14, Section 4 of the Political Code and Title 8, Part 14, of the Code of Civil Procedure.

Section 6. The entry of such final proceedings in title to such real property shall constitute the title to such real property in the State of California. The provisions of this section and of Sections 4 and 5 of this act shall not apply to any real property hereafter acquired in the enforcement or in satisfaction of any lien now existing

upon or interest in such property, as long as such real property so acquired shall remain the property of alien company, association, or corporation acquiring the same in such manner.

Section 7. Nothing in this act shall be construed as a limitation upon the power of the State to enact laws with respect to the acquisition, holding, or disposal by aliens of real property in this State.

Section 8. All acts and parts of acts inconsistent or in conflict with the provisions of this act are hereby repealed.

### A Busy Day for Bryan

Secretary Bryan spent most of the day in conferences with legislators or others interested in the proposed legislation.

A delegation from the Local Anti-Alien Association called on Mr. Bryan in the morning to present to him the views of the clean farmers living in that community, where feeling against the Japanese is said to be intense.

The Secretary was later the principal figure at the cornerstone laying of the new Young Men's Christian Association building.

NEW YORK, WEDNESDAY, APRIL 29, 1913

## A QUESTION FOR DIPLOMATIC NEGOTIATION.

EX-PRESIDENT ELLIOT'S LETTER TO THE TIMES upon the anti-Japanese bills under consideration by the California Legislature is replete with information and abounds in sage counsel. Dr. ELLIOT points out the path of wisdom, and speaking with the authority of his knowledge, his years, and his experience, the course of action he indicates as the right and proper one is to be commended to the most careful consideration of the active supporters in California of the proposed legislation, as well as to the study of the treaty-making power in Washington. The serious questions growing out of the anti-Japanese agitation in California are questions primarily for diplomatic treatment, not for legislative action. Dr. ELLIOT'S calm, dispassionate words about the Japanese and the Japanese character, speaking, as he does, as one having first-hand information, confirm and reinforce the view we have many times expressed that there is no need, no occasion for the proposed enactment, which, as he justly describes it, "manifests in an ignorant way an 'ungenerous and selfish temper and offers a senseless affront to a sensitive and friendly people, whose 'rapid progress toward constitutional Government and national independence all Americans ought to 'admire and praise.'"

The question of Japanese settlement and land ownership in California is as far as possible from being a burning one. The number of Japanese in California has diminished in the last few years, and their actual or prospective land ownership in that State involves no menace, no peril. That there is a prejudice against the Japanese is evident, and Governments must often take account of prejudices as well as of facts and principles, but admitting the existence of race feeling, a just and sane-minded community should seek to dispose of any possible questions arising from that fact by methods involving the least possible disturbance or affront to sensibilities.

Not only is the way open to the friendly adjustment of all these issues by diplomatic negotiation, but a recourse to that method is invited by the facts of the case. Dr. ELIOT points out that the Japanese are as little anxious to encourage or permit a transfer of their capital and labor to California as the Californians are to receive such an accession to their wealth and numbers. "The Japanese economists," says Dr. ELIOT, "greatly prefer to the planting of Japanese capital or labor in foreign lands the recent methods of planting foreign capital in Japan and the development of Japanese industries 'at home.' What he calls a new kind of international investment has been devised. Patents and operating methods are disposed of by American corporations to Japanese capitalists, and the Americans take in payment a considerable part of the stocks and bonds of the Japanese company. By this method our capital finds a profitable investment, the Japanese laborer is kept at home, and the products of his industry are sold abroad. Anybody can see that this mutual disposition toward the questions raised in California offers high promise of an entirely friendly adjustment by the negotiation of a new treaty.

That in effect is what Mr. BRYAN has proposed to those with whom he has conferred in Sacramento, and manifestly it is the settlement which would best promote the interests of both the United States and Japan and the interests of California. The bills relating to alien land ownership are not urgent, no interest would be prejudiced by their postponement, by laying them aside entirely. The questions at issue could then be taken up at Washington or at Tokio and disposed of by a new treaty, the friendly relations and the mutual respect of the two nations would be preserved, and an end would be put to profitless and positively mischievous discussion and agitation. It is by treaty, not by State legislation, that the matter should be settled.

## DR. ELIOT ON THE ALIEN LAND BILL.

Harvard's President Emeritus Regrets It as Manifesting "An Ungenerous and Selfish Temper to a Sensitive and Friendly People"  
—Japanese Character as He Sees It.

CAMBRIDGE, Mass., April 28, 1913.  
To the Editor of the New York Times:

The legislation proposed in California, apparently intended to deprive the Japanese of rights which treaties with the National Government have given them, suggests that the American people, as a whole, need all the trustworthy information they can get about the qualities of the Japanese people and the tendencies of this newcomer among world powers. Having had the opportunity of observing a series of intelligent Japanese students at Harvard University, a series, which began in 1871-2, having known personally several of Japan's leaders since the Restoration of 1868 and many Americans who have served in Japan as teachers, and having recently had a favorable opportunity of talking with a considerable number of Japan's leading men on Japanese social conditions, industries, and government policies, I desire at the present juncture to put my observations on the Japanese at the disposition of thinking Americans through the medium of your valued paper.

The Japanese are, as a race, distinct from other Orientals. They are unlike the Chinese, the Spaniards, the Japanese, or the natives of India. Their physical, mental, and moral characteristics distinguish them from the other Oriental races; their social and political history has been different; and since the Restoration of 1868 they have taken on Western civilization with a rapidity and a skillful adaptation to their conditions which no other Oriental nation has ever approached. They have seized upon Occidental law, economics, and science, and made all the modern applications of these knowledges with marvellous celerity and intelligence. They have built up a great system of public instruction from the primary school through the university, at first in the higher grades with the aid of many foreign teachers, now replaced for the most part by native teachers. They have learned and put into practice all the Occidental methods of warfare on sea and land, and have proved that they can face in battle not only the yellow races, but the white. They possess in high degree intelligence, inventiveness, commercial and industrial enterprise, strength of will, and moral persistence.

The achievements of the nation during the past forty-five years prove beyond question that they possess as a race fine physical, mental, and moral qualities. Their dominant sentiment is an intense patriotism, in which pride, loyalty, and love are ardently united. Are they, then, a formidable and dangerous addition to the competing national forces of the world? Is their demonstrated strength dangerous to the peace of the world and to the white race?

The Japanese are not a warlike people in spite of the fact that they have waged within a few years two wars in which they took the part of invaders. The war with China and the war with Russia were in reality both defensive wars. Over against Japan on the continent of Asia two huge nations are in possession of immense territories, Russia and China. Bitter experience had satisfied the Japanese leaders that Japan would not be safe at home on her islands, if Korea and the Korean har-

bors were in the hands of either one or her immensely powerful neighbors.

The Japanese are not a numerous people. They number not more than one-ninth part of the Chinese population, or more than one-third of the population of Russia, and less than one-half the population of the United States.

They are a homing people. They are commercially adventurous, and will travel far and wide as peddlers, or in search of trade and work, but they are not colonists. The Japanese Government has had great difficulties in inducing Japanese to settle in Formosa, and at the present moment it has a similar difficulty in Korea, although the Korean climate resembles that of Japan. A hot climate the Japanese dislike. They would have no more use for the Philippines than Americans have. If a Japanese trader makes money in a foreign country, he will take his family and his money back to Japan as soon as he can.

When the Japanese go abroad on business, they do not intermarry with women of the foreign race. At home or abroad, they keep their race pure, thus affording a striking contrast to the white race when in foreign parts. The inbred crossing of different races will not be promoted by the Japanese in any part of the world.

The Japanese are enterprising industrial people and keen traders, but at the present day they can be satisfactorily dealt with by foreigners with no greater precautions than are usually taken by prudent men of business in dealing with Occidental peoples. This fact is one of the results of universal education in Japan; for under the Japanese feudal system the trader held the lowest place in the social structure, because in the Japanese view he was not a producer. Good business ethics and particularly the sanctity of contracts have now been taught in all Japanese schools for more than a generation; and the Imperial Government has recognized the importance of commerce and trade in modern civilization by conferring titles and other distinctions on successful and serviceable business men.

The Japanese are accused, chiefly by Occidental army and navy men, of intending to "dominate the Pacific," and to seize upon the insular possessions of other nations in the Pacific. There is no truth in these accusations. All Japanese statesmen and political philosophers recognize the fact, that Japan is, and always will be, unable to dominate the Pacific.

No one nation in the world could possibly control the Pacific Ocean. For that purpose a combination of at least four powers, having powerful navies would be necessary. Five or six powers combined, such, for example, as Great Britain, Germany, France, the United States, Japan, and Russia, or Italy, could do it, and could at the same time "dominate" all the other oceans and seas. There are many who think such a control by combination would be desirable.

All Japanese leaders recognize that it would be impossible for either Japan or the United States to send an army of a hundred thousand men with their baggage and munitions across the Pacific Ocean in safety, although the fleet should be convoyed by scores of battleships and armored cruisers. The means



of attack at night on a wide-extended fleet in motion, by almost invisible vessels, are now too many and too formidable. If by miracle such an army should effect a landing on either shore, it could achieve nothing significant. The scale of modern warfare between civilized Nations is too large for such remote expeditions.

Japan, being heavily burdened with debts incurred in carrying on her wars with China and Russia, could not borrow the money necessary in these days for waging aggressive war on a large scale at a distance, although she might fight successfully a defensive war at or near home. That she would doubtless do, as many other poor nations have done; but her financial condition is such that she will be prevented from engaging in offensive war for at least a generation to come. Moreover, the Government and the industries of Japan need all the capital which Japanese merchants, manufacturers and financiers can possibly accumulate during a generation to come, for the execution of public works and the expansion of industrial undertakings at home.

The commercial and industrial interests of Japan require peace with all the other nations of the world. There is no interest of Japan which could possibly be promoted by war with the United States or any other nation; and, conversely, there is no interest of the United States which could possibly be promoted by war with Japan. I was repeatedly assured last Summer in Japan that such was the opinion of every Japanese statesman and man of business; and many of the gentlemen with whom I talked said that they had never met any Japanese political or commercial leader who was not of that opinion.

The entire commerce between Japan and the United States is for the mutual advantage of each country; and the United States is Japan's best customer. War between the two countries is not to be thought of, and to suppose that Japan would commit an act of aggression against the United States which would necessarily cause war is wholly unreasonable, fantastic and foolish, the product of a morbid and timorous imagination.

The right state of mind of Americans toward Japanese is one of hearty good-will and cordial admiration. The Japanese should have every privilege in the United States which the "most favored nation" has; and that is all Japan wants from the United States.

Her statesmen by no means desire any extensive migrations of Japanese people to other lands. On the contrary they want Japanese emigrants to settle in Japanese territories. The Japanese home industries need all the labor that the population can furnish.

The Japanese economists greatly prefer to the planting of Japanese capital or labor in foreign lands the recent methods of planting foreign capital in Japan, and the development of Japanese industries at home. This preference is natural and judicious, and it is noticeable that foreign capital is promoting in Japan the new kind of international industrial investment.

When an American corporation, which is conducting at home a successful industry, sells its patents and methods to a Japanese body of capitalists, and then takes a considerable portion of the stocks and bonds of the Japanese company, American capital finds a profitable investment, the Japanese laborers remain at home, and the product of the Japanese industry is sold to advantage in the markets of the world.

It is, thus, wholly unnecessary for California to legislate against the plant-

ing of Japanese capital in California. No considerable amount of Japanese capital can be spared for such a purpose. If in time to come the Japanese become rich enough to plant some of their capital in foreign parts, the country which gets the use of the capital will probably profit by it, just as California is now profiting by the planting of European capital in that State.

The objection to the proposed law in California is that it manifests in an inopportune way an ungenerous and selfish temper, and offers a senseless affront to a sensitive and friendly people whose rapid progress toward constitutional government and national independence has attracted American attention and praise.

CHARLES W. ELLIOT.

## JOHNSON DEFENDS CALIFORNIA'S STAND

Governor Says State's Dignity,

Instead of Japan's, Is Now at Stake.

### NEW LAND BILL DRAFTED

Latest Measure Is Based on Federal

Law of Citizenship—Bryan

Starts West.

Special to The New York Times.

SACRAMENTO, Cal., April 24.—Gov. Johnson issued a statement in regard to the Alien Land bill to-day, in which he upheld the doctrine of State rights and said that California should be able to legislate as it saw fit without such a stricture of public opinion throughout the country. He maintains that what this State is trying to do is only what other States have done, and that there is no reason why California should be singled out for criticism by the Federal Government or any one else when it is debating proposed laws that are within its constitutional rights.

The Governor makes the point that not the dignity of Japan but the dignity of California is at stake in the controversy over the alien land law. The Executive absolves the State from blame on the ground that Federal statutes already have drawn the line which the State now seeks to establish.

Gov. Johnson defined the position of the legislative majority in the matter, trusting that Secretary Bryan, who is on his way from Washington to Sacramento to present the views of the Federal Administration, might learn thereby the attitude of California toward a law denying land ownership in the State to aliens barred from citizenship in the Nation.

The Governor's statement follows:

The suggestion of the President that the Secretary of State visit California for conferences on the pending land bills was not accepted by both houses of the Legislature and by the Governor, and we will be glad to welcome Mr. Bryan.

While the Legislature very properly maintained the right of the State to legislate on a matter clearly within its jurisdiction, I am sure there is no disposition to encroach on the international function of the Federal Government or justly to wound the sensibilities of any nation. My protest has been against the discrimination to which California has been subjected in the assumption of a position which has been accepted with-

out demur when such by other States and by the Nation is offensive in every sense discussed by California.

Says Nation First Discriminated.

I am not predicting the California Legislature will take any action on this subject, nor, if it does, forecasting the terms of any law which may be enacted. I am merely defending the right of California to consider, and if its legislators deem advisable, to enact a law which is clearly within both its legal power and its moral right.

Much has been said of the dignity of Japan. We would not willingly affront the dignity of Japan, nor offend its pride. But what shall be said of the proposition that a great State, itself an empire, possessing more territory than those of most nations, shall be halted from the mere consideration of a legislative measure which is within its jurisdiction, by the protest of a foreign power which has itself enacted even more stringent regulations on the subject? What of the dignity of California?

Admittedly, California has a right to pass an Alien Land bill. The measure suggests that such a bill should in terms describe the Japanese. It has been suggested that such a bill in California shall follow the distinctions which are already an unprotected part of the law and policy of the United States.

The United States has determined who are eligible to citizenship. The Nation has solemnly declared that certain races, among whom are the Japanese, are not eligible to citizenship. The line has been drawn not by California, but by the United States. Discrimination, if it ever occurred, came and went when the Nation declared who were and who were not eligible to citizenship. If California continues the line marked out by the Federal Government, the United States, and not California, should be accused of discrimination.

Washington's Land Law.

The Constitution of California since 1879 has said that the presence of foreigners, ineligible to become citizens, is declared to be dangerous to the well-being of the State, and the Legislature shall discourage their immigration by all means in its power. The alien land law of the State of Washington provides that "any alien, except such as by the laws of the United States are incapable of becoming citizens of the United States may acquire and hold land," &c. The State of Arizona in 1912, enacted "that no person not eligible to become a citizen of the United States shall acquire title to any land or real property," &c.

No protest was made against this policy of the laws of the United States, nor against its adoption into the laws of Washington and Arizona. If the Legislature of California were to determine on similar action it would be merely following the declaration of our Constitution, the policy of the United States Government, and the precedents of at least two States.

We protest, while we are merely debating similar laws, against having trained upon us not only the verbal barter of Japan, but the actual barter of our country. The position that we occupy at this moment is not pleasant to contemplate. Calmly and dispassionately we are discussing a law admittedly within our province to enact. Objection is made by Japan, and forthwith it is demanded that we cease even discussion, and upon us, if we do not cease calm and dispassionate consideration of that which is desired by a great portion of our people, and which we have the legal and moral right to do, is placed the odium of bringing possible financial disaster, and even worse upon our Nation. What a position for a great State and a great people!

This question is all the various forms is an old and familiar one. The only new thing about it is the hysteria which it seems to arouse, when California is the place in which it comes up.

My protest has been and is against this discrimination. This State will not willingly do anything which there could be just objection, National or international. But it does resist being singled out on matters which pass unprotected when they happen elsewhere.



Assemblyman Struvenkraue of San Francisco and Senator Campbell in a duce resolutions to-day calling for a conference of the Governors of Pacific States to be held in this city while Mr. Bryan is here. The idea is to bring the Governors together for a general discussion of the proposed land legislation. The resolutions have not been adopted, and there is little sympathy for the plan among the Progressives, who having asserted the right of the State to act, now say that such a conference would only serve to cloud the issue.

#### Framing New Bill.

Senator Thompson is framing a new alien land bill which will apply not only to members of foreign races asherbed in Federal laws and judicial decisions as ineligible to citizenship in the United States.

When Secretary Bryan arrives he will be confronted with the new draft of the bill and the question of whether or not it is discriminatory. Governor Johnson's view on this point is set forth in a statement as follows:

"The nation has solemnly decided that certain races, among whom the Japanese are not eligible to citizenship. The line has been drawn, not by California, but by the United States. Discrimination, if it ever occurred, went when the nation declared who were and who were not eligible to citizenship. If California follows the line marked out by the Federal Government, the United States and not California should be accused of discrimination.

Secretary Bryan concedes the justice of this view in his conference with the Governor and the Legislature there is little doubt that the Thompson bill will pass. It was said to-night that the bill was almost certain to pass unless Mr. Bryan could convince the leaders here that it would precipitate a grave crisis.

#### EXPOSITION BOARD OBJECTS.

Says Proposed Alien Bills Challenge Honor of California.

SAN FRANCISCO, April 24.—The Directors of the Panama-Pacific Exposition adopted resolutions to-day committing themselves to a position opposite to that of Governor Johnson and the majority of the Legislature with regard to the proposed alien land laws. The resolutions say the pending bills

challenge the honor and good faith of California.

They also set forth that California was selected by Congress as her own request to act for the Nation as host to all Nations who desired to join in celebrating the opening of the Panama Canal; that the President of the United States invited all Nations and all peoples to take part "without regard to race, creed, political system, or social development"; that California accepted this trust, and that "any action by the Legislature offensive to any foreign country, to their pride as a people, or to her honor as a Nation, must challenge the good faith of the Commonwealth."

Charles C. Moore, President of the Exposition Board, said to-day: "The attitude of the Legislature—that is, the administration majority of it—has shown such apparent disregard of the solemn pledges made by California to the people of the United States that the course taken by the Directors to-day was imperative.

"As the resolutions adopted by the board recite, the State unquestionably has pledged to all participants in the exposition equal opportunity and courtesy and undiscriminating welcome and hospitality. This proposed legislation is aimed directly at the Japanese. The final wording of the administration bill that is now under way on the surface, and but there has been no discussion to date, that the measure sought is aimed at the Japanese, and there is no denying that for all practical purposes it will affect only the Japanese."

#### COUNT YAMAMOTO HOPEFUL.

Japanese Premier Sure Americans Will Demand Fair Play.

TOKIO, April 24.—The relations between Japan and the United States were discussed to-day by Count Yamamoto, the Premier, who said that they must remain peaceful regardless of local disturbances. He expressed absolute con-

fidence that American citizens, both official and unofficial, would demand that there be no discrimination against Japanese. He also said he disapproved of any agitation or any exhibition of temper on the part of the Japanese. Baron Nobuaki Makino, the Foreign Minister, in addressing the delegates to the conference of sixty-six Japanese Chambers of Commerce to-day, told his hearers that the negotiations between Japan and the United States had reached a most delicate point. He said he regretted that he was unable to divulge the course of the negotiations, but he hoped for a speedy and satisfac-

tory settlement. He emphasized the necessity of coolness and suggested that there be no warlike talk. The conference called to President Wilson urging a settlement of the matter.

Seventy American missionaries, representing all denominations, met to-day and adopted a resolution deploring the possibility of discriminatory legislation in America and asking Californians and all missionary bodies in the United States "to oppose action which is contrary to friendship and their interests."

#### NAVY LEAGUE'S GREETINGS.

Directors Send Assurances to American Friends' Society in Japan.

In response to a message from Viscount Kaneko, President of the American Friends' Society at Tokio, the Directors of the Navy League of the United States sent the following cable dispatch yesterday:

New York, April 24. American Friends' Society, Tokio, Japan:

The Directors of the Navy League at their meeting to-day send greetings to the American Friends' Society and assure them of the friendship of the American people for Japan. The questions now raised in California are local and not national.

At the meeting of the Navy League a committee, including Gen. Horace Porter, Col. Robert M. Thompson, Gov. Land, Perry Belmont, and Carter Harrison Fitz-Hugh, was appointed to submit resolutions to President Wilson in the interest of the proposed Council of National Defense. It is proposed through this committee to formulate and recommend to Congress a continuing naval policy. A further proposal is a new system for the promotion of naval officers that will provide younger fleet commanders.

A committee was also appointed to attend the Peace Conference at St. Louis.

## NEW LAND BILL GAIN FOR WILSON

President Gets Cheering Word from Bryan on the Situation in California.

### HIS VICTORY, SAY FRIENDS

Secretary Telegraphs Executive Not to Credit Alarmist Reports Sent from Sacramento.

### WEBB ACT IS MOST DRASTIC

Proposed New Measure Would Bar Japanese from Owning, Leasing or Bequeathing Land.

Special to The New York Times.

WASHINGTON, April 20.—In a dispatch to President Wilson received late this afternoon, Secretary Bryan said the outlook for a satisfactory adjustment of the situation in Sacramento over the alien land bill was very hopeful. He advised the President not to credit what he called mistaken accounts of the status of the proposed legislation, sent out from Sacramento.

Mr. Bryan expressed a hopeful belief in the ultimate solution of the difficulty with satisfaction to the people of California and honor to the general Government in its relations with Japan.

Neither the White House or the State Department was productive of much comment on the situation, but the President's friends said that practically he had won all he had hoped for, and that in the end Japan would acquiesce.

The President let it be known that the entire subject was at a delicate point, and that it was necessary to study the proposals of the California legislative leaders before the position of the National Government could be announced.

It is believed that the Japanese Ambassador will be soured as to the probable reception of the Webb bill in Japan. The legal counsel of the State Department may give an opinion as to whether the language now employed may be construed as a discrimination or in conflict of treaty obligations.

There is no disposition at the White House to regard Secretary Bryan's mission as having been completed. Mr. Bryan will probably stay on the ground until the whole matter is definitely cleared up.

Officials here commented to-day on the fact that anti-alien agitation was extending over the whole Pacific Coast and Rocky Mountain section, even as far north as Alaska. It also was pointed out that recent utterances of Southern Senators and Representatives in Congress indicated that the sympathies of that section were strongly with the Californians in this matter.

It is probable that the President may begin consideration as to the extent to which the National Government should go toward enforcing the treaty rights of aliens. The negotiations with the Japanese Government will follow the action in California probably will be the means of developing this policy.

The President is expected to undertake the negotiation of a new trade and commerce treaty with Japan and in some circles here it is believed this can be accomplished.

Meanwhile, beyond perhaps quietly admonishing the territorial authorities of Alaska to abstain from any act of discrimination against Japanese fishermen, there is little that can be done in Washington until Secretary Bryan returns to the capital.

Representative Richmond Pearson Hixon of Alaska, who talked to President Wilson to-day about the international conditions produced by the California situation, Mr. Hixon has been preaching for many years that the country should prepare for war with Japan.

To-day, however, he spoke conservatively, denouncing any alarmist reports by public men. He declined to say what he had told the President, but indicated generally that the Californians were foolish to irritate Japan at this time. The questions involved in the present controversy, he said, should be postponed until the United States was more of a naval power in the Pacific.

Dr. R. B. Teusler, an American who lives at Tokio, called at the White House to-day to tell President Wilson that Japan did not discriminate against Americans in the matter of land ownership. He said he held realty there on 20-year leases, and that any other American could acquire land on the same terms.

WEBB ACT SEVEREST OF ALL, Bill to be Passed To-day Would Wipe Out Japanese Colonies.

SACRAMENTO, April 30.—Floor leaders in the Senate to-day prepared an open ring of way for final action to-morrow morning on the Webb Anti-



Alien Land bill, before to-morrow shows a concrete expression of the Legislature's attitude toward Secretary Bryan's visit will be at hand in the shape of a vote in the most drastic land holding act yet proposed.

Secretary Bryan spent the day in San Francisco, not returning until late to-night. It was not known whether he had received further instructions from President Wilson regarding his proposals to the Legislature.

In his absence the original plan to permit no further delay was carried out, and when the Senate adjourned to-night the Webb bill, which stands as the accepted substitute for the original Thompson-Birdsall measure, was in shape for action when the upper house convenes to-morrow morning.

A long debate is not improbable, and a few amendments may be offered, but they will be resisted with the full force of the Administration leadership to-night they expected the bill to be passed in its present form.

There was wide discussion of the new to-day, although but little criticism was forthcoming from the standpoint of California. In comparison with various drafts that preceded it, the Webb act is said to be more drastic and effective in reaching the Japanese farmers of the state than any other proposed measure. At the same time it is regarded as the least objectionable of all from an international point of view.

#### Wide Out Japanese Colonies.

Senator Thompson said to-night that the bill provided for "the immediate and direct solution of the Japanese problem." He denied that the wording of the bill, or any part of it, could be taken as a concession to the objections of Secretary Bryan. Gov. Johnson said that so far as he understood the situation the

bill did not have the approval of President Wilson.

"It is altogether probable that we would have reached this form of bill in any case," said Senator Thompson, "and it cannot fairly be said that the draft prepared by Attorney General Webb reflects any of the sentiments of the people. An except has been made for the fact that we do not of-ten have a guiding principle from this kind of a signing. At no time have we been offered the people of any nation, and our desire to avoid the words 'ineligible to citizenship' has been quite as strong as that of the Federal administration."

"Those words are not used in the Webb bill, but I do not hesitate to say that the effect and result is precisely the same as if they were included, and it will be so understood. There was no way to avoid it."

A close study of the Webb bill shows the full extent of the restrictions placed upon aliens who are not permitted to become citizens, although the limitations are precisely these imposed in the existing treaties between the United States and Japan, China, and other nations whose subjects are ineligible. In the case of the Japanese they are prohibited from acquiring or holding land entirely for agricultural purposes, and it is asserted in the act that the Webb bill will put an end, not only to the growth of Japanese farming colonies,

but eventually to the colonies themselves.

The bill reaches its purpose in two ways:

First—On the death of an alien land owner the bill provides that his ownership ceases and that the property must be taken over by the highest bidder. Under its terms an alien cannot bequeath real property except to a citizen. All land acquired by an alien and which is not sold to the heirs by the court.

Second—No leases whatsoever are permitted. Ordinarily the courts are permitted to permit leases covering a maximum period of three to five years, but the Webb act denies the authority for such leases by aliens and provides that any lease of agricultural lands is subject to escheat to the state on the day it is begun. To make this more effective the bill provides that when a suit is begun to escheat such lands the court shall approve the lease, sell the property at a forced sale and pay the value of the lease into the state. The remainder of the proceeds shall go to the citizen owner of the land.

It is held that this section of the act will absolutely prohibit all leases of agricultural land, whether for gardening purposes or otherwise.

Only citizens and those eligible to become citizens may be proprietors of land," said Senator Thompson. "They may employ Japanese and Chinese, but they cannot lease or otherwise give such aliens an interest share in their proprietorship. Such land as is now held by Japanese and Chinese cannot be bequeathed to their alien heirs. It must be sold."

"All further acquisitions of land by these aliens will be prevented, leasing colonies will be exterminated, and at the end of the present generation most of the land now held by Japanese and Chinese will be owned by citizens of California."

## VOTE FOR JAPANESE IYENAGA'S SOLUTION

### Making Them Eligible to Citizenship, He Says, Would End the California Trouble.

### INSISTS ON RACE EQUALITY

#### Reminds Japan Society of His Country's Achievements—Wanamaker and Others Support Wilson.

The Japan Society, whose purpose is to promote friendly relations between this country and Japan by educational methods, held a largely attended meeting in the Hotel Astor last night, at which the present problem presented to the two nations by the trouble in California was discussed. The society had invited as its chief speaker Dr. T. Iyenaga, Professorial Lecturer in the University of Chicago. He deprecated the likelihood of war between the nations, which, he asserted, were moving in parallel lines of development.

Dr. Iyenaga said the problem in California chiefly was racial, and should be faced squarely. He insisted, however, no injustice should be countenanced by making color of skin a criterion as to superiority of races, and that Japan's equality with the best nations of Christendom should be admitted, in view of her achievements in the last half century.

Lindsay Russell, President, introduced William Jay Schieffelin, who presided.

Dr. Iyenaga was the first speaker. After tracing the civil and military growth of Japan in the reign of the late Emperor, Dr. Iyenaga said in part:

"The 'Ghost of War' once more is stalking about in the street and in the shadow of yellow papers. He has ridden over the whirlwind raised in California. Many steps taken by President Wilson to prevent the enactment of the Anti-Japanese Land bill by the California Legislature indicate clearly the attitude of the Federal Government toward Japan. When this friendly attitude of the American Government is reinforced by the public opinion of this country as expressed in the press and the pronouncements of various influential societies and organizations, it is sufficient to dispel Japan's fear that anything adverse to her nation's honor or interest might materialize, or that this trouble might not be settled amicably."

#### Foresees No Grave Result.

"We indeed are gratified by the appreciation given to Japan's position by the American people at large. We feel grateful to the members of the Japan Society, who have grudged neither labor nor time in their effort to arouse public opinion to realization of what they con-

sider just and fair. Whatever may be the outcome of the present issue in California, I, therefore, see ahead no grave complication between Japan and the United States. We must have hope, however, that the authorities on both sides of the Pacific soon after this episode will have the wisdom to investigate thoroughly the causes and apply the lasting remedy."

Otherwise, a series of trouble surely will recur at frequent intervals. It will tend to deepen in the hearts of Americans and Japanese the suspicion of an impending danger, which is bound to react detrimentally on the relation between the countries. Such a situation easily might be utilized by false prophets of war for needless increase of armaments on both sides of the Pacific, and peace and mutual welfare of Japan and Japan, we therefore earnestly appeal to the statesmen of both countries to use their tact and wisdom for finding the permanent solution of the Japanese question in California.

"I am fully aware that it is a delicate and difficult question, for in it are involved the economic, social, political (I mean political) and racial problems. Among them the most perplexing is, of course, last and this, in fact, is the fundamental point of all this dispute. For, if it is established clearly that Japanese are eligible to American citizenship, the present struggle will vary like the old struggle. That potent phrase, 'ineligible to citizenship,' which has caused no small embarrassment to our government, as is reflected in the extraordinary mission of Mr. Bryan, then, will have no meaning for us. We try, then, not to evade the issue, but to face it with the American spirit, that of frankness and honesty."

"The race problem has been the stumbling block to nations. It is easy to decry the folly of race prejudice. But it is not so easy to do it. It is not so easy to blame only the California race. It is not so easy to blame only the Hebrews and Hindus, the Chinese and Japanese, even the Teutons and Anglo-Saxons, have all in their history often shown the disposition toward themselves as the only chosen sons of God, and to place other races under the ban of 'barbarians' or 'inferiors.'"

#### Admits Race Inequality Exists.

"Nor do I ignore," the doctor continued, "the indisputable fact of race inequality existing among races, as there is such an inequality among human beings of the same race. Injustice comes only when the color of the skin is made the sole criterion of inferiority. We appeal to the world's court of justice to pronounce its judgment on the achievements of the Japanese race in the arts of peace, to which the world has added as it pleases those of war, and the noble endeavors Japan is making to-day for the attainment of the highest ideals of civilization—these, we confidently believe, justify entitle her to take equal rank with the powers, and to receive from them the treatment due to such a position."

"What we want is the unreserved recognition by the world of this fact of our equality in every respect with other peoples of Christendom. Once that

recognition is made, let statesmen tend to the way of working out principle smoothly in the world, and so full of human frailties. Personally have an entire confidence that this sacred end can and will be attained between America and Japan, the form of the land of liberty and equality, the latter the most devoted and grateful friend of America."

President Russell read several telegrams and letters from prominent men throughout the country, which he explained, had been along the lines of supporting President Wilson. If allowed to remain in the country, he said, the alien, he remarked, she had a perfect right to do so, and it was her own business, and she had a right to do and a wrong way to go about it."

#### Sees Part to Progress.

John Wanamaker telegraphed: "Not in favor of any legislation hostile to the Japanese. If California sets such precedent it will set back the march of civilization."

A telegram from John W. Foster, Secretary of State, read:

"California has the same right to pass a law prohibiting alien land holding as that Congress had to pass such a law the District of Columbia. But in exercising this right the Legislature should



# MISSIONARY TAKES UP AKASHI'S CHALLENGE

Mr. J. C. Dunlop Cites Evidence  
of Employment of Tor-  
ture in Korea

MEN WHOM HE EXAMINED

What They Told and the Marks  
They Bore—Renewed Call  
For an Inquiry

(By J. C. DUNLOP)

"No case. Abuse plaintiff's attorney" is writ large all over Lieut.-General Akashi's remarks on the torture charges in connection with the Korean Conspiracy case published in the *Advertiser* issue of the 22nd ultimo. I understand perfectly that what appeared in the *Advertiser* is a translation, but I believe that the translator has tried to render faithfully both the matter and the manner of General Akashi's deliverance. His expressions,—may we not rather say explosions?—"scandalous," "gratuitous and devilish calumny," "colossal impudence," "prejudiced or misguided," "insanders of the malicious or backbiting of the cowardly," "superbly wicked," "cool effrontery," "they must be fools," "every crank," etc., fail to give the impression of one sure of his ground. A man with a better case would be less prodigal of his breath in adjectives and epithets.

### The General's Lament

The *Advertiser* representative reports that the General was "emphatic, not to say indignant," that his language came in "a terrible flow," that "he flushed somewhat as he replied with an air of assumed coolness and stifled vexation," that he complained helplessly, "they know how to write sensational stuff in plausible language and also have convenient organs for circulating their baseless or ill-founded stories all over the world." A pity he did not learn some of this long ago! Li Hung Chang, as appeared in the *Advertiser* columns lately, once made a similar lament—"I am not so much interested in what the devils think as in what they say. . . so terribly wide and deep is the devils' influence," etc., etc. Reading General Akashi's pitiable complaints against the gross inhumanity of a parcel of country missionaries who will not leave a poor heat-general, Chief of the Police Administration and Commander of the Gendarmerie of the Government-General of Chosen, alone, one is tempted to say with an ancient prophet. "Is this man that made the earth to tremble, . . . that let not loose his prisoners to their home?"

What do General Akashi's denials amount to? Absolutely nothing. They leave the case just where it was. Coming at this late day, they will hardly convince even those most prejudiced against the convicted Koreans and their friends. After the release of all the 99

who claimed to have "confessed" under torture, after the publication of the most explicit and belief-compelling details and corroboration in regard to the actual tortures employed, after the helpless silence of the vernacular press and the semi official English papers under the most irritating provocation, to say a word in rebuttal if they could find that word to say, to declare now that torture was never employed is as if a man stood in the street at no o'clock of a summer's morning and denied that the sun had risen. The Lieut.-General's denials will convince nobody, not even those most eager to be convinced. True, some will grasp at them and consciencelessly use them, but they will find when they try to build anything on them that they are about as stable as a cake of ice on a northern river in its spring flood.

### The Word of Honor

"If my word is not believed, there is an end of the matter. . . . Can they not believe the word of honor of a responsible official?"

No, General Akashi, they cannot—now. The word of honor of a commander of gendarmerie in Chosen may suffice for some people, but it will not satisfy plain men who have heard and seen the things that the writer of this paper and many other competent witnesses have seen and heard. Does General Akashi want to know them? Is he really innocent and ignorant of the criminal cruelties committed by those under his command? He has essayed to give you proofs that such things could not be. I wish to comment on some of these proofs and add some of my own in regard to the police examinations which give a fuller and truer idea of just what took place.

After the Supreme Court hearing at the end of April, in company with Rev. W. A. Wilson of Okayama I made a trip into Northern Korea and interviewed several groups of the men released as a result of the trial on appeal in the Seoul Court. Some of General Akashi's statements are true. His description of the rooms in which the examinations took place is partly correct. It is true that the two front rooms voices could be heard from one room to another—some of the released men have told the writers all about that. But General Akashi omitted to tell anything about the rear examination room at the Police Headquarters from which the voices of the tortured could not be heard. In view of the facts that

one sitting of the examination of a single prisoner frequently occupied a whole afternoon and night, and that the season was winter and the place Korea, we are prepared to believe the General when he says that a consideration for the comfort of the examiners led to the choice of a warm and comfortable room; but when he tells us that that consideration was not only for the examiners but also for the examined, we have to remember the marks which the hot poker used in these rooms left on the limbs of some of the accused

ing at the Japanese people a mutual distinction not necessary to attain their object.

John Grier Hibben, President of Princeton University, wired: I am in hearty sympathy with the object of your meeting, and trust that your efforts may be instrumental in furthering the cause of National peace and honor as regards our present and future relations with Japan.

Dr. Lyman Abbott, editor of The Outlook, in a letter to Mr. Russell said:

Our treaty of 1911 with Japan is explicitly declared by the Constitution of the United States to be the supreme law of the land and is to be so regarded, and among the laws or Constitution of any State notwithstanding. It is the duty of the people of the United States to see that this treaty is honorably fulfilled. The people of Japan can rest assured that it will be fulfilled.

I do not believe that any considerable portion of the people of California wish to disregard it, and if a fair construction of the treaty proves prejudicial to the best interests of either nation, the remedy will be found in amicable negotiations for an amendment to the treaty such as will be honorable and satisfactory to both nations.

Dr. Rudolph Tausler, head of St. Luke's Hospital of Tokio, who is trying to raise a fund of \$200,000 in this city to buy land and a building to replace the present institution, and toward which the Japanese Government has promised in that case to give \$200,000, also deprecated the likelihood of serious permanent difficulties resulting from the trouble in California. It was untrue, he said, that foreigners were prohibited from owning land in Japan. He added that he had bought land in Japan with title for 400 years, and a great deal more was owned there by Christiania missions.

### GUTHRIE GOING TO TOKIO.

Ex-Mayor of Pittsburgh Accepts Offer of Ambassadorship.

Special to The New York Times.

WASHINGTON, April 30.—George W. Guthrie, ex-Mayor of Pittsburgh, has accepted President Wilson's offer of the post of Ambassador to Japan. His name will be sent to the Senate very soon. Senators Penrose and Oliver of Pennsylvania called at the White House this afternoon at the President's invitation and assented to the President's proposal that Mr. Guthrie be appointed to the Japanese Embassy.

In view of the international situation produced by the Alien Land law agitation in California, the post of Ambassador at Tokio has become of additional importance. The Embassy is vacant, following the return to the United States of Larr Anderson, who served for a brief period at the end of the Taft Administration. It is regarded as essential that Mr. Guthrie go to Tokio with the least possible delay. The Japanese Government has been sounded as to whether he would be acceptable, and it is understood a favorable response was received.

### TOKIO THANKS BRYAN.

Japanese American Association Commends the Secretary's Efforts.

SAN FRANCISCO, April 30.—The Japanese American Association of Japan, at a meeting held in Tokio to-day, according to advices received by the Japanese American, a local Japanese newspaper, adopted a resolution thanking Secretary Bryan for his visit to Sacramento and appealed to him to continue his efforts toward a satisfactory solution of the alien land law problem in the California Legislature.

A cablegram also was received by the newspaper, saying a mass meeting would be held to-morrow at the Young Men's Christian Association Building at Tokio to protest against the land legislation pending in the California Legislature. Among the speakers will be M. Oishi, formerly Minister of Agriculture.



and we prefer to suspend judgment as to whether the warmth of those rooms was provided equally for the just and the unjust.

General Akashi refers with amusement to the stories of being suspended from the ceiling and so forth as fantastic moonshine. Fantastic the forms of torture certainly were; but when one hears them most vividly described, not by the boys only who endured them, but by groups of men of years and substance and character, men who could not possibly have an object in trumping up stories of this kind against the all-powerful government, and when one is shown marks in corroboration of the stories, what can one do but believe that the stories are not fantasy but sober fact?

Fantastic? Yes. It would seem that only the devil's ownimps could have imagined some of them; and the devil's ownimps those pastors, teachers, theological students, and so-called Christian business men and farmers who suffered them assuredly are not.

#### Some Devilish Examples

Take this for example: A. was taken out on a night in December to a hill back of the Police Headquarters, stripped absolutely naked, tied to a pine tree, when water with ice in it was thrown over him till he was numb and speechless. Again, two balls of snow were rolled up and tied with rope to his body, between the shoulders on his naked back and one on his chest; and he was then made to take in his hands a brick and hold it out in front till the snow on his body melted.

"Why did you not drop the brick?" one of us was simple enough to ask.

"They would not let me. If I tried to get relief by tilting my hands either up or down, the men on each side would beat me with their fists."

This same man's tormentors would force his mouth open and stick a piece of coal in it as large as it would hold, or would almost suffocate him with a dirty sock stuffed into his mouth. In his numerous "examinations" he was unconscious 20 times or more. Sometimes he would swoon 2 or 3 times in one examination, being revived with cold water poured into his nostrils or mouth from a tea-kettle.

Or for devilish ingenuity take these:

B. had one whole side of his moustache torn out by the roots, being one of those who suffered the particular form

of torment in which strings were tied to each side of the moustache and pulled till the hair gave way. The same man was burned in a peculiar way. Black sauce (*shoyu* presumably) was rubbed on his limbs and a red hot iron was run back and forth through the sauce till the whole mass was sizzling on the flesh. B. was not the only one who told us of this, though it seems to have been less commonly used than some of other forms.

An old Presbyterian church elder described the "shelf contrivance" of which we found it hard to get a connected idea when hearing of it in the

public trials. It was a shelf placed against the wall like a mantel at about 4½ feet from the ground. The victim was forced to stand under it, facing outwards, but of course could not stand erect. He was not allowed to sit or crouch. If he sought relief by stretching out his foot in front, it was kicked or beaten back. His head was fitted between two other boards, and spikes struck through from the outside jabbed his ears or cheeks if he leaned for support to either the right or the left.

#### An Ocular Demonstration

Wherever we interviewed the men we were given accounts of the stringing-up process, and at one place we had an ocular demonstration, a man being stripped of his coat and waistcoat and hauled up over a door in the way in which these men had been triced up to the ceiling. But we learned of refinements of indecency and obscenity some of which we had not heard before and some of which simply cannot be put into English print. D., a school teacher, stripped naked, was made to stand on a chair, and at the same time fastened to the ceiling by the arms. A cord was attached in an indecent manner to his body, the chair was taken away, and he was then swung back and forth across the room.

Who told this story? A responsible mission employee, and in the presence of a number of well-dressed, gentlemanly-looking Koreans, men of property, of education, and of character, some of whom had suffered indecent assault of one sort or another in their own prison experiences as suspected conspirators.

"But the proofs—have you any proofs

that these things actually took place? What about marks and scars?"

In the nature of the case, some of the tortures practised would leave no marks—for example, in the case of torture by cold, or half strangling with things thrust into the mouth, or even when a poker was used as a gag and drawn back till the lips broke. Even in the stringing-up process, the greatest pains were taken not to leave marks, the men being sometimes bandaged before being strung up so as to avoid abrasion; or at any rate, the cord being wound round and round the arms and shoulders so as to distribute the weight and avoid cutting.

But with all the pains taken, the cords did cut and leave scars in some cases, and when the terrors and pains of fire were brought to play on the poor victims, the torturers had taken into their hands an instrument which could not but leave tell-tale marks. So real and strong is the terror even yet in North Korea that in some cases we have not permission to use the names of the men whose bodies we have examined, and so must refer to them, as we have already to some extent, anonymously. But the men exist, and the marks exist, and men and marks can be produced in court in support of the statements we now make.

A., the cold water victim referred to already was examined daily 6r days,

generally for about 6 hours at a time. The writers took special note of this man's scars. On the leg he has 4 scars below the knee and one just above the knee. One ugly livid mark about 1½ inches by ¾ inch is the result of a kick upon a bad burn.

"Who kicked you?" was asked.

"Kunitomo."

"Two of the other scars are from burns—one of them 3 inches by ¾ inch and the other about 2 inches by 2½ inches. The same man has further burr-scars on his thighs and a very noticeable scar on his wrist, where a rope cut into the flesh.

C. has scars of burns like big moles on his thighs and one on his shoulder.

"What are these?" we asked.

"They are poker burns."

He has a scar on one leg, a burn, from being hit with a hot poker.

"Who did this?" we asked.

"Kunitomo."

He has smaller scar on his right hip from cigarette burns. He has also two large scars on his left thigh from beating. They are in the form of a cross.

D. has a vertical scar on his left shoulder where a cord by which he was suspended cut into the flesh.

Kang Kiu Chan has not only burrs but also two broken "floating ribs," through being thrown to the floor and kneaded in the lower part of the body. Dr. Sharrocks, of Syen Chun, was present when we talked with this man and described technically the injuries he had suffered.

Kil Chin Hyong was tortured for 70 days, sometimes twice in the day. Bones were dislocated in his left wrist and elbow. He was hung up every day for 10 days till his arms were injured. He was treated and bandaged, and hung up thereafter with ropes under the arms. He was under medical treatment for 40 days, and when examined him a few days after his release but a year after his torture, his left hand was still badly crippled.

#### Who Perpetrated Cruelties?

And who perpetrated these cruelties and villainesses? Here is one of the places where General Akashi helps us with the truth. He rejects your suggestion that it may have been very subordinate and ignorant prison officials (A common explanation in Japan proper is that it must have been Korean guards or Korean police of the lowest class). No, General Akashi tells your representative, they were officers of the upper class—Japanese police inspectors and sergeants. Exactly. Police Inspector Kunitomo, on the witness-stand in the second trial, named them; and some of the released men were able to tell the writer exactly how many times they were examined by Pol. Sergt. Aiuchi, how often by Pol. Sergt. Kano, and how often they appeared before Police Inspector Kunitomo himself.

One spoke of the procedure as follows: "Kunitomo took part in the kicking and beating, but in general the officer conducting the examination gave orders to another, an assistant, who did the rough-handling." Another: "There



were more severe beatings before Kunitomo than elsewhere. E. was so beaten with a whip that there was no white spot on him from his waist down." Another: "Asai, a policeman, helped, also the interpreter, Watanabe, and Tanaka, a gendarme." Another: "Watanabe was Interpreter—and deceiver; by trickery and cajolery trying always to get the men to confess." Another: "Watanabe would pretend to stop Kunitomo when the latter was beating and kicking a prisoner, Watanabe saying to the prisoner, 'Now speak, now tell it to us.'"

No, the men who have to answer for

these obscene inhumanities were not Koreans, but Japanese. No Korean assistant was allowed in the examination-rooms during examinations; but there was a Korean assistant who "cried and cried each day" as he saw the plight of the victims when returning after the Japanese officers had "examined" them.

All this, and much more, is what General Akashi calls "a baseless canard." He says, "If my word is not believed, there is an end of the matter." We do not say anything of that sort. We say only; Test these stories fairly. Get the men of the witness stand again. Do what no judge has yet done in all the trials of this case—let them strip and show where the cord cut and the iron burned and the lash scarred and bones were broken; and call in the prison doctor and let those who have had his care confront him. "O, while you live, face the truth, and shame the Devil."

A Belated "Dare"

General Akashi utters his "dare" to the released men or their friends to enter action in regard to the tortures. It does not occur to him that in the present state of life and government in Korea, these men are quite content to let well enough alone. General Akashi calls for a charge to be laid, but is it no charge to make in the Open Court of the Whole World statements like those of this paper and other papers that have been written and sent out broadcast during the past year? Is it nothing to charge that Japanese officials are torturers? Is their good name dross which the first comer may filch away at pleasure?

One word more. General Akashi speaks of the missionaries' interest and activity in this case as unwarrantable meddlingness. No one knows better than General Akashi how the missionaries were brought into the case. Not only were their friends and colleagues, their assistants and pupils arrested and their work disorganized, but they themselves were attacked by General Akashi's Administration, their good name besmirched, and the threat of arrest and imprisonment held over their heads. If they are in this case now, it is because General Akashi has hauled them in. The present writer came into it, as Mr. Pieters explained in a recent article, under invitation from Korea and permission from his home authorities to assist

with his knowledge of the Japanese language and customs brethren in Korea of the same Board assailed by the Police Administration of Korea.

General Akashi dislikes the publicity and agitation. It can be stopped any day but it will not be by a continuance of bluster and intimidation and injustice and cruelty by a militarist administration, but by a return to plain dealing by honest and humane men. It will call for the punishment of the guilty—to ensure as far as possible the abolition of illegal methods of police examination. And it will call for a juster settlement of the case of the men still imprisoned, convicted mainly on the same rotten, torture begotten evidence rejected in the case of the 99 already released.

## T. R. Urges U. S. and Japan to Keep Apart

### Because They Differ in Race and Standard of Living

Asahi Service

San Francisco, Nov. 29.—The Outlook of Nov. 22 contains another installment of Mr. Roosevelt's autobiography, in which referring to the relations between Japan and California, he says that under the present world conditions any two countries should seek by any means to avoid coming in contact with each other if the stage of the one's civilization is far lower than that of the other or in case one possesses an entirely different civilization from that of the other, even though both have attained an equally high stage of civilization.

This, he declares, is especially the case with the United States and Japan, which are different both in race and standard of living.

## "The Continent."

TO THE EDITOR OF THE "JAPAN ADVERTISER."

SIR,—I have just noted in your yesterday's issue the correction in your reference to "The Continent" as "the organ of the Presbyterian Church in the United States." The fact is as you have now correctly stated: "The Continent" is not the organ of the Presbyterian Church for the sole reason that that church has no newspaper organ. But "The Continent" holds relatively the same position in the Presbyterian Church that the church periodicals do in those churches that publish religious news papers as part of their denominational work; it is the most popular and influential Presbyterian journal published in the United States.

And, let me say, it is a very serious thing when a journal of the influence of "The Continent" publishes to the world that "the case (the Korean Conspiracy judgment) is, in fact, so transparent that no observer can possibly be unso-histicated enough to suppose that

this action of the Supreme Court is sincere judicial opinion. It is instead self evidently the arbitrary determination of the Japanese colonial government in Korea, imposed upon a court which is not in a position to defend its own integrity or independence.....Japan has none the less directly failed to convince civilized humanity of any fundamental adherence to the principles of discriminating and exact justice."

These words from "The Continent" are being widely copied in the secular press. I have found them quoted in a most unexpected quarter. We of the English-speaking countries expect more from a Supreme Court, and it is a shock to learn that Japan, with all its supposed adherence to enlightened administrative and judicial practice, has a Supreme Court as subservient as that of Korea seems to be, capable of sending to 6 years' penal servitude a group of men against whom the long judicial fight has been carried on by such cruelly unfair methods as the world now fully believes to have been used in this case.

For consider well these facts:

1. The only evidence that the convicted men ever plotted an assassination is secret evidence, that of two servants of two of the convicted men, whom the prosecution has persistently kept out of court, never allowing the accused men or their counsel to confront and cross-examine them. The only inference possible is that the testimony of these men was no more respectable than that of the 117 whose confessions of actual attempts on the life of the Governor-General, though extending to tens of thousands of pages of details of meetings, journeys, weapons, etc., filling many large manuscript volumes, were proved to be a tissue of falsehood from beginning to end, extorted by means of the most revolting torture.

2. The only evidence that the "conspiracy" ever advanced from the stage of plotting to that of actual preparation is statements found in the "confessions" extorted by torture but afterwards retracted (and the retraction accepted by the Seoul Court of Appeals which acquitted all the men making such "confessions") that three of the accused journeyed in Northern Korea trying to find accomplices for their plot of assassination.

3. To buttress its case, built thus, so far as evidence is concerned, on a rotten foundation of torture-extorted confession, the prosecution has stooped to use false statements by men in the highest official positions. Procurators have not scorned to declare in the public trials that none of the accused men bore on their bodies any marks of torture, whereas unprejudiced outsiders have testified that some of

them bear as many marks as the worst scarred veterans of a bloody war. And a lieutenant-general commander of gendarmerie has proved himself either the most befuddled official, as to the conduct of his subordinates, ever placed in high command by a mistaken government, or else a man capable of



plasmic falsehood, who are denying in toto the charges of torture, could add; "I must be content to do my duty in silence, in the belief that Heaven knows the righteous from the treacherous."

Compare with this case that of the Structural Iron-workers convicted last spring in the United States: In the American case, 37 men condemned on the most abundant evidence, freely and fully examined in open court, to varying terms of imprisonment for participation in dynamite conspiracies and outrages in which there were at least 100 actual explosions with huge destruction of life and property. In the Japanese case, 106 men, later reduced to 6, condemned (mainly on secret evidence secured by torture) in a series of trials in which "not a single person testified to a single criminal act of a single one of the 123 persons originally put on trial."

The longer this case stands in the blazing glare of public criticism the larger gape the huge holes in its sides—surely, in a community calling itself civilized, the leakiest tub of a judicial case that ever was made to hold water! Even your contemporary, the *Japan Mail*, has at last waked up to it and has spoken of it this week as "this unfortunate affair in Korea," "This wretched Korean conspiracy," "an affair that so seriously involves the reputations of both parties to the dispute, now occupying the minds of thousands in America and Europe," and unites in the chorus of demand that if wrong has been done either by the Japanese administration in Korea or its critics, "that wrong should be made right, and speedily." "A misunderstanding allowed to prevail widely about so vital and delicate a matter as evenhanded justice and individual rights will do more to hinder international appreciation than anything the educational campaign can hope either to remedy or to remove."

These words of the *Japan Mail* are worthy of the earnest attention of Japanese statesmen and public-minded citizens of every class who appear to be arraying to a perilous limit the *shiranu-ao*, ostrich-head-hid-in-the-sand method of dealing with a public question of the most serious moment.

Yours sincerely,  
PRESBYTERIAN.

D.C., 12, 1913.

## BRYAN ANSWERS JAPANESE NOTE

Reaffirms Our Position, but  
Leaves Matter Open for Further  
Exchanges--Text Withheld.

### OTHER LETTERS GIVEN OUT

Correspondence on California Anti-

Allen Land Law Given Out in  
Washington and Tokio.

June 25, 1913

*Special to The New York Times.*  
WASHINGTON, June 25.—The formal correspondence between the United States and Japan over Japan's protest against the California alien land law of May 19, 1913, was made public at the State Department this afternoon. Simultaneously it was given out in Tokio by the Japanese Government. It developed incidentally that Japan's note of August 29 last, which it had been understood the State Department had practically decided not to answer, was replied to on June 23. The text of this reply is withheld for the present, but the statement was made that it would be published next week.

#### Demanded an Answer.

On June 10 the Japanese Ambassador, Viscount Chinda, left with Secretary Bryan "instructions" from the Tokio Foreign Office that a projected treaty which had been discussed would tend to create new difficulties. The Japanese Government, therefore, the note said, was "disinclined to continue the negotiations looking to the conclusion of a convention on the lines of the project which has been under discussion, but they prefer to recur to the correspondence which was interrupted, and they will now look for an answer to the note handed Mr. Bryan on the 29th of August last, hoping that in a general and studied manner the case a fundamental solution of the question at issue may be found."

The Japanese note of Aug. 26 last, which Mr. Bryan was now asked to answer, concludes as follows:

The Imperial Government claims for them (its subjects) fair and equal treatment and is unable either to acquiesce in the unjust and obnoxious discrimination complained of, or to regard the question as closed so long as the existing state of things is permitted to continue.

Secretary Bryan, in replying to that communication two days ago, took the reply. It is understood, to the Japanese Government's desire to take up the negotiations anew where they were suspended and reaffirmed the position of the United States, leaving the subject open for further diplomatic exchange. That there the controversy stands, apparently at a deadlock.

#### May Consider Arbitration.

The impression exists here that informal suggestions for arbitration may be more seriously considered hereafter.

The other correspondence, which includes the formal exchanges from Viscount Chinda's first note of protest on May 9, 1913, four days before the California statute was approved, down to the Japanese Foreign Minister's last note of June 10, discloses that since last August, when a hiatus occurred, conversations were under way for the negotiation of the new treaty referred to above.

The Japanese communications, of which there are five in all, not counting a lengthy brief filed early in the discussion, show the Japanese Foreign Office stoutly insisting that the California law was "unfair and intentionally discriminatory," and in plain violation of the treaty of commerce and navigation of 1911. The American communications, of which only two are published, not counting its extended brief in the form of an aide memoire replying to the Japanese brief, show that the United States, while evidently deprecating California's strong stand, insisted that Cali-

fornia had acted within her rights and that the treaty had been scrupulously observed. The notes, after the earlier exchanges, evidently became an argument for purposes of record. This characteristic of the correspondence is particularly noticeable in the more numerous Japanese communications. The leading Japanese impression that the Japanese Government was making its record clear for the day when the correspondence would be published and would have to face an interpolation at the hands of the jingo element in Parliament. As far as the firm insistence of the Japanese contentions are concerned those jinges will have no cause for complaint. Interpolation will be in the hands of the jinges.

It has been understood that the United States was co-operating with the Japanese Foreign Office in publishing the correspondence in an effort to bulwark the Government against the jinges whom the United States had no intention of putting in power. The last Japanese note of June 10, which is in the form of a telegram from the Japanese Minister for Foreign Affairs to the Japanese Ambassador here for transmission to the Department of State, makes this purpose particularly obvious. The Japanese Minister of the new Kato Government in Tokio evidently wished to show that he had not weakened from the position assumed by the recently overthrown Yamamoto Ministry.

#### Japan's Chief Contention.

The chief point of the Japanese correspondence is, briefly, that the California act violates the treaty of 1911, and even puts the Japanese at a disadvantage in comparison with nations not having treaties with the United States. Most of the land owned by Japanese in California was acquired previous to the passage of the law, says one of the Japanese notes, so that regardless of the treaty itself the Japanese vested interests should be safeguarded under the old treaty that has since been stipulated.

The United States had quoted the treaty to show that leasing and not buying of land was permitted to Japanese. It cited the Japanese law intended to discriminate against Chinese as being just as the California law discriminates against the Japanese. In regard to the vested interest of Japanese, the Department of State went so far as to offer to buy their lands at full market value. Former Ambassador Baron Uchida's note of Feb. 24, 1913, stated and showed that the Japanese recognized the difference in State laws in this country regarding alien tenure.

The Japanese cited an American note to Mexico in 1847 protesting against land laws discriminating against Americans as indicating that the United States had really approved the spirit of the Japanese contention. To that Mr. Bryan replied frankly, saying that the United States had taken that position in regard to Mexico, but had been compelled to abandon it. Throughout the communications Mr. Bryan stressed the economic aspects of the case in California as showing no hostility toward Japan, but the Japanese ambassador insisted that as the Japanese population was diminishing, racial and not economic motives must explain the law.

One offer of the United States was constantly rejected by the Japanese. That was Mr. Bryan's suggestion that the American courts offered an easy test of the validity of the California law as construed in the light of the treaty. Mr. Bryan estimated that the United States might become a party to the suit on the Japanese side, but the Japanese said the method was expensive, and they seemed to doubt its fairness.

Throughout the correspondence, in spite of the unbroken firmness of the two sides, runs a note of strong friendship between the two Governments. Mr. Bryan's first reply mentioned his unsuccessful efforts at the President's behest to temper the language of the California statute and that preference seemed to be taken in good part by the Japanese Foreign Office. The American position, however, was described as a distinct "disappointment" to the Imperial Government.

#### The Bone of Contention.

The clause of the treaty that particularly bears on the controversy reads:

The citizens or subjects of each of the high contracting parties shall have liberty to enter, travel, and reside in the territories of the other, to carry on trade, wholesale and retail, to own or lease and occupy houses, manufactories, warehouses and shops, to

Statistics of Immigration - in Japan 1911

(Kumian)

Total Emigrants Prescribed Act: 6,519

Married Males	289	121	56	46	55
Unmarried .. Male	38	2	3	1	26
" .. Female	344	28	51	80	105
Total .. (including wives)	668	73	171	173	241
Native Born and Born in	547	61	134	130	76
" .. Unborn	601	28	160	81	135
No of Governmentals	63,815	16,064	18,460	14,270	9,179
Total Membership	78,875	16,875	20,674	18,000	15,314
Net Gain 1911	2,616				
Adult - Males (1910)	7,818	1,704	1,840	1,343	1,417
Wedding Place	847	81	168	81	131
Organized Churches	588	81	180	18	
" .. Self Supporting	173	75	65	19	
Part - do	318	15	125	72	102
Contributions - Japanese	300.367	91.113	100.924	65.621	41,818
Per capita	3.80	5.40	4.88	5.00	290.

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 1.48  
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 1.48  
 5.3

employ agents of their choice, to lease land for residential and commercial purposes, and generally to do anything incident to or necessary for trade upon the same terms as native citizens or submit, submitting themselves to the laws and regulations there established.

The essential sections of the California act are as follows:

SECTION 1—All aliens eligible to citizenship under the laws of the United States may acquire, possess, enjoy, transmit, and inherit real property, or any interest therein, in this State, in the same manner and to the same extent as citizens of the United States, except as otherwise provided by the laws of this State.

SECTION 2—All aliens other than those mentioned in Section 1 of this act may acquire, possess, enjoy, and transfer real property, or any interest therein in this State, in the same manner and to the extent and for the purposes prescribed by any treaty now existing between the Government of the United States and the nation or country of which such alien is a citizen or subject, and not otherwise, and may in addition thereto lease lands in this State for agricultural purposes for a term not exceeding three years.

The best summary of the Japanese view is contained in Viscount Chinda's first note of protest, which is as follows:

Imperial Japanese Embassy, May 9, 1913.

Sir: I have the honor to acquaint you that my Government has learned with painful disappointment by the measure recently passed by the Legislature of the State of California on the subject of alien land tenure, and that they feel constrained to offer to the American Government their urgent and explicit protest which in pursuance of their instructions I now respectfully beg to lodge with you against the new legislation.

In the opinion of the Imperial Government, the act in question is essentially unfair and discriminatory, and it is impossible to ignore the fact that the measure is primarily directed against my countrymen. Accordingly, this protest is based upon the proposition that the measure is unjust and inequitable, and that it is not only prejudicial to the existing rights of Japanese subjects, but is inconsistent with the provisions of the treaty actually in force between Japan and the United States, and is also opposed to the spirit of fundamental principles of amity and good understanding upon which the conventional relations of the two countries depend.

It seems to the Imperial Government that the enactment in effect deprives my countrymen of the right to transmit to their legal heirs their already lawfully acquired landed property. Full right of such transmission would in right running with such property, when so acquired, and consequently the annulment of that right at this time is clearly in conflict with the third clause of Article I of the treaty.

Question of Leasing Land.

Again, in regard to the right of my countrymen to lease land for residential and commercial purposes, all limitations and restrictions upon the right contained in the act which are not equally applicable to American leaseholders are, it seems, also contrary to the treaty provisions above referred to.

I beg further to point out that the provisions of the enactment relating to companies, associations, and corporations appear to be no less objectionable. Thus, in case an association, in proceeding to dissolution, decides to distribute among its members any real property now owned by it, all Japanese members would be distinguished be excluded from such distribution, in abridgment of their vested rights.

Other instances of grave injustice in disregard of existing rights of my countrymen may readily be imagined, more especially in case of an institution whose stock is purchasable in the open market. For instance, lawful interests of Japanese subjects in such an institution might become liable to escheat without any unlawful act on their part, since the innocent purchase of its stock by aliens of other nationalities under the same disabilities as the Japanese might lead to that result.

But, frantically speaking, the enforcement of the measure in question would have the effect of depriving my countrymen of the right to own many stocks in any company, association, or corporation liable to become possessed in California of any real property or any interest therein, for no business man of honest business acumen and prudence would take the hazard of confiscation. Nevertheless, such hazard would exist in view of that act, notwithstanding the party engagement on the subject of

trade contained in Article I, and the most favored nation stipulation in all that concerns commerce appearing in Article XIV of the treaty.

Further, the act provides, in effect, that aliens ineligible to citizenship may acquire, possess, enjoy, or transfer real property or any interest therein, only in the manner and to the extent and for the purposes prescribed by any treaty now existing between the United States and the country of which such aliens are subjects or citizens.

Apart from the question as to whether the term "any treaty now existing" is intended to cover any treaty which may hereafter be concluded in supplement to, or in supersession of, the existing compact, it frequently happens that two friendly nations cease to have any commercial treaty in force between them, without impairing in the least their mutual relations of amity and good will. Should such contingency present itself in the intercourse of Japan and the United States, Japanese subjects will apparently be denied all rights relating to real property in California, now guaranteed by the treaty, whereas aliens eligible to citizenship are placed on the national footing, in the matter of such property rights, independently of treaty engagements. Accordingly, the security of the rights acquired lawfully and in good faith by the Japanese would, under the new enactment, be in constant and serious danger, from which they are safely guarded.

Those just rewards of long and honest toil, upon which so many Japanese families depend for their livelihood, might be deprived of all protection under the act, by causes for which they are in no way responsible.

Doubtful About Recourse to Law.

It may be contended by the framers and supporters of the bill that in the event of any concrete cases arising, in which the Japanese find that their rightful claims are disregarded, it will be open for the aggrieved parties to resort to ordinary process of law for remedy.



Considering, however, that such process necessarily involves much loss of time and a great hardship for the parties in interest, and that those disadvantages will be wholly broken in respect of alien citizenship and citizenship has never been called in question, it will be readily conceded that the enactment will operate as effect as a discrimination against my countrymen, whose right to become American citizens has not yet been definitely established.

The Imperial Government, while requesting for future consideration other objectionable features of the enactment in question, desire to have it enacted entirely clear that it attach the utmost importance to the discriminatory phase of the legislation in the affairs of ordinary international commercial concern, in which nations usually accord to peaceful and friendly aliens equal treatment either as the principle of the most favored nation clause.

The sympathetic and accommodating disposition with which the American Administration has invariably extended its helping hands to the Imperial Government, in the cause of humanity and international good understanding, encourages them in the hope that the present difficulties will be set at rest in a manner worthy of the historic relations of cordial friendship between the two neighboring nations.

SHINDA.

#### Mr. Bryan's Arguments.

After expressing regret at the Japanese view, Mr. Bryan, under date of May 19, 1913, replied in part as follows:

We feel that the Imperial Government has been misled in its interpretation of the spirit and object of the legislation in question. It is not political. It is not part of any general national policy which would indicate a willingness of any purpose inconsistent with the best and most cordial understanding between the two nations. It is wholly economic. It is based up on the particular economic conditions existing in California as interpreted by her own people, who wish to avoid certain conditions of competition in their agricultural activities.

I have no fault to observe that your note calls attention to certain provisions of the California law, which you conceive to be inconsistent with the stipulations of existing treaties. It is stipulations between the two countries, and thus to threaten to impair vested rights of property. The law, how-

ever, in terms purports to respect and preserve all rights under existing treaties. Such is its declared intent. In case should be alleged that the law had in its operation failed to accomplish that intent, your Government is no doubt advised that by the Constitution of the United States the stipulations of treaties made in pursuance thereof are the supreme law of the land, and that they are expressly declared to be binding upon State and Federal courts alike to the extent that they may be judicially enforced in all cases.

For this purpose the courts, Federal and State, are open to all persons who may feel themselves to have been deprived of treaty rights and guarantees; and in this respect they are equal under our laws and privileges which to one of our own citizens may not be in all cases available, namely, the privilege of suing in the Federal courts. In precisely the same way our citizens resort and are obliged to resort to the courts for the enforcement of their constitutional and legal rights.

#### Article XIV. Not Affected.

Article XIV. of the treaty, to which your Excellency refers, appears to relate solely to the rights of commerce and navigation. These the California statute does not appear to be designed in any way to affect. The authors of the law seem to have been careful to guard against any invasion of contractual rights.

Your Excellency raises, very naturally, and properly, the question how the case would stand should explicit treaties between two countries cease or cease to be in force while, nevertheless, relations of entire amity and good will still continue to exist between them. I can only reply that in such circumstances the Government of the United States would always deem it its pleasure, as well as a manifest dictate of its cordial friendship for Japan and the Japanese people to safeguard the rights of trade and intercourse between the two peoples now secured by treaty.

I need not assure your Excellency that this Government will co-operate

with the Imperial Government in every possible way to maintain with the utmost cordiality the understandings which bind the two nations together in honor and in interest. Its obligations of friendship would not be lessened or performed in niggardly fashion in any circumstances.

As regards the high regard of Japan and her co-operation in the great peaceful tasks of the modern world to jeopardize them in any way, and I feel that I can assure your Excellency that there is no reason to feel that its policy in such matters would be embarrassed or interfered with by the legislation of any State of the Union. The economic policy of a single State with regard to a kind of property cannot turn aside these strong and abiding currents of generous and profitable intercourse and good feeling.

"That reply," commented Viscount Chinda, under date of June 4, "did not, I regret to say, have the effect of lessening the sense of disappointment and grave concern experienced by the Imperial Government in consequence of the legislation to which it had reference."

He then proceeded:

The persons prejudicially affected by the enactment complained of are expressly limited to those aliens who are not eligible to citizenship. Considering that Japanese culture and the manner in which they acquire American nationality, that they are principal sufferers from that enactment, and that the avowed purpose of the law was to deprive my countrymen of the right to acquire and possess landed property in California, the Imperial Government is unable to escape the conclusion that the measure is unfair and intentionally racially discriminatory, and, looking at the terms of the treaty between our two countries, they are equally well convinced that the act in question is contrary to the letter and spirit of that compact, and they do not believe that the enactment is at variance with the accepted principles of just and equal treatment of all peoples. Good relations between friendly nations must, in the final analysis, so largely depend.

## JAPAN'S EMIGRANTS NOT COMING HERE

Dr. Sato Says They Will Never Become a Factor in This Hemisphere.

*James J. Jones, U.S. Consul*  
GOING TO OWN ISLANDS

And to Korea and Manchuria—Government Discourages Those Who Would Settle Here.

Japanese immigrants will never become a serious factor in the political or economic life of this country, Mexico, or of any other country in the Western hemisphere, according to Dr. Shosuke Sato, the Director of the College of Agriculture of the Tohoku Imperial University, Sapporo, Japan, who is in this country to deliver a series of lectures at universities under the auspices of the Carnegie Foundation. At the Hotel Astor yesterday Dr. Sato said that the great bulk of Japanese emigration was to Manchuria, Korea, and the more sparsely settled islands of the Japanese archipelago, and would not be diverted from these destinations to any appreciable extent in the future.

"Talk about the Japanese overrunning Mexico or the United States, or any country of this continent, in fact, should not be taken seriously," said Dr. Sato. "I do not believe that the Japanese will ever become a predominant or even a material factor in the politics of the West, and they certainly will not come

over here in such numbers as to affect seriously the economic life of any of your nations. They are not emigrating to the American Continent now in great numbers and they never will do so.

"Emigration from the main and most crowded of the Japanese islands," Dr. Sato continued, "is going north and east into Manchuria, Korea, and the islands. Manchuria and Korea are sparsely settled and will accommodate as many Japanese as will go to them for many, many years to come. Hoppalo, an island in the Japanese group just north of the eastern end of the main island, is at present receiving many emigrants. It is about 40,000 square miles in size, and with a population of a little more than 1,000,000 is capable of supporting 6,000,000. The southern half of Karu-Ruto, which was ceded to Japan by Russia, is getting many Japanese every year."

"In addition to the natural tendencies," said Dr. Sato, "the Japanese Government is encouraging the eastward emigration and in observance of the treaty agreement with the United States is discouraging emigration to this country. "The Government," said the doctor "is carefully watching which way the emigrants go, and has insisted so hard for Japanese to leave their homes to settle in the United States that even those who want to come here are discouraged. He will not settle in the United States that a citizen of Japan can obtain a passport for this country. I think the Government is even too strict in the issuance of passports. I have known many students, for example, who wanted to come here for only a few years' study who have not been able to get passports."

Dr. Sato, who is a Christian, said that in his opinion Christianity was making steady progress in Japan. He praised the Christian missionaries for their educational and religious work, and expressed the belief that in the future, not immediately but certainly, Christianity would become the predominant religion of Japan. The Government, he said, was friendly to Christianity, and even the Buddhist and Shinto priests have ceased to manifest hostility. As typical of the attitude of the Government, Dr. Sato said that about a short time ago the Minister of Education of Japan invited the Christian and Buddhist leaders to hold their conferences and meetings in the Bureau of Education building on alternate days.

The international peace movement, according to Dr. Sato, is popular in Japan, and is gaining converts every day. There is no talk of war with any nation among the educated classes, he said, and no one feels that war is imminent.

"We in Japan don't want war with any one," said Dr. Sato. "We want industry and commerce with every one. At present Japan's international relations are satisfactory, and there does not seem to be any danger that they will be disturbed. I do not believe Japan will ever participate in a great war because it will progress as a world power in trade and business."

Dr. Sato is a graduate of Johns Hopkins University, having received his doctor's degree there in 1886 in the same group with President Woodrow Wilson. He will be in this country until the end of May lecturing at universities and colleges on the subject of "Fifty Years of Progress in Japan." He will leave for Charlottesville, Va., this morning to deliver his first lecture at the University of Virginia. Later he will go to Johns Hopkins University, Pennsylvania, Columbia, Ohio, Brown, and elsewhere.



# ASIATICS CAPABLE OF ASSIMILATION

## American-Born Children of Orientals Acquire American Customs More Quickly Than Native Ways.

### EAST'S "WHITE PROBLEM"

Prof. Gulick Says Gradual Admission of Japanese and Chinese Will Avert Yellow Peril.

The highest prosperity of the United States is inseparable from that of the Orient, and with a friendship between this nation and the countries of the Far East, based on just international relations, the military "Yellow Peril" becomes impossible, according to Prof. Sydney L. Gulick of the faculty of Doshisha University and late lecturer at the Imperial University at Kyoto, Japan. He asserts that the old attitude of the United States toward the Oriental peoples is not suited to modern times.

No solution of the race problem, save that of exclusion on all sides is offered by the majority of people, says Prof. Gulick, who ventures to discuss the question of American assimilation of Japanese and Chinese, basing his conclusions on twenty-six years of observation in the Far East, where he was in close contact with leaders among those peoples. He says:

"By the adoption of a policy that provides for the gradual admission of Asiatics, with provision for their education, assimilation, and naturalization, America can avoid both Scylla and Charybdis, devitalize both the yellow and white perils, and secure the inestimable advantages of the mutual exchange by East and West of their best. But at once some one will proclaim that Asiatics, and especially the Japanese, are not assimilable. If it, indeed, be true that Japanese and Asiatics are not assimilable, then any plan for their admission is out of the question.

"The social assimilation of races, however, can proceed independently of their intermarriage. From the standpoint of capacity to learn our language, acquire our ideas, and enter into our corporate democratic life, the young Japanese and Chinese are just as assimilable as are Italians or Russians if we give them the same opportunity and the same welcome.

"Indeed, Asiatic children, reared in America, are more completely out off from their social inheritance than are the children of any European people, because of the extraordinary difficulty of learning to read and speak Chinese or Japanese. Japanese children born in America can speak English freely, even though their parents are Japanese and are quite ignorant of English. In Hawaii, in spite of the large Japanese population of that thousand-island group, children for playmates, English is the language they speak. They play and learn the same.

"The degree to which Japanese in California have already become Americanized, especially American-born children, is amazing to those who know them in Japan. The complete social assimilability of the Japanese is beyond challenge by any one who will investigate the facts scientifically.

"In regard to the question of the intermarriage of whites and Asiatics, ignorant dogmatism prevails. Large antipathy and prejudice play a race part in it. Yet, it is a question which has not been carefully studied by ex-

terminance under wholesome and dignified relations is still limited. The disastrous results of the immoral relations of the races should not be regarded as throwing light of any particular value on this problem.

"We need, accordingly, a commission of experts, biologists, sociologists and psychologists to collect and collate the facts already available that we may readily know what are the biological consequences of race intermarriage. Personally, I deprecate strongly the marriage of whites with Japanese. The differences of ideals as to the respective rights and duties of husband and wife are so great that the intermarriage of Americans and Japanese is a highly hazardous venture.

"Moreover, the biological results of such intermarriage are by no means clear. Many hold them to be bad as a rule. President Eliot contends that 'pure races' are far superior. He asserts that as a rule 'Japanese do not intermarry with women of foreign races, affording thus a strong contrast to the white race in foreign parts.' The question of immigration, therefore, he argues, need not be complicated by any

racial problem, provided that each of several abiding in the same territory keeps itself pure, as the Japanese do, wherever they live."

"The question of the wisdom of race intermarriage surely should not be left to the decision of individuals moved by momentary, emotional impulses nor by ignorant dogmatism based on old prejudices. Full expert knowledge is required, and then, if intermarriage is unwise, we need adequate national law to forbid it. But the question of intermarriage of whites and Asiatics can be and should be separated from that of social assimilation. The latter can go forward independently of the former.

"The danger to the white man's standpoint, the yellow peril is not only a matter of inundating immigration or military invasion; it takes the form also of the keenest possible economic competition. When Asia, with its low standard of living and its tendency toward highly developed laborers, begins to manufacture for herself the goods we now send her, where will our goods be? And when she produces far cheaper than we can the manufactured goods we use, what will become of our industries and of our workers? Shall we not all be forced down to the Asiatic scale? Black, indeed, are the clouds hanging over the West if theropheys speak true."

"Asia looks on the other side of the shield. She sees how the white race has for the hundred years been sweeping over the earth, ruthlessly destroying peoples, seizing their lands, and expelling their white inhabitants. To escape the white peril Japan shut up her land for 230 years. No longer able to keep out the white man, she has adopted a new policy, namely, to meet the white man's knowledge and acquisition of his power in the white peril in the Orient has been not only military and economic, but civilized, moral and religious with the white man. What Japan has had to undergo complete reorganization of her national life, all painful and humiliating. China is now starting on the same process.

"China is at present most friendly toward America, but how long will she remain so? For her people become as well versed in the affairs of the west as Japan and India are today. The common conscious solidarity of white antipathy to Asiatics and to treatment of Chinese, contrary to their needs and cut harshly with her dignity, when she learns of Californian anti-Asian legislation and the attitude of America as a whole toward any Asiatics become citizens of this land, whatsoever their personal qualifications, is it likely that China will let her friendship unbroken?"

"Against a solid anti-Asiatic white race will there not inevitably arise a counterforce? As the Asiatic race will this not mean vast economic disaster to both the East and the West through increased and heavy expenses and interrupted or undeveloped commerce? Both the evils of protracted yellow and white perils will even more prodromed."

"If America can permanently hold the friendship and trust of Japan and China through just, courteous and strong treatment she will thereby destroy the anti-white Asiatic solidarity. If America proves to Asiatics that the Asiatic as such nor seek to exploit them, but rather on a basis of justice and prosperity, they will discover that what they feared as the white peril is in fact a desirable benefit. And that there of feeling will bring to naught the now dreaded yellow peril."

"President Eliot has proposed an amendment to the immigration laws limiting all immigration to a per cent. annually

of the total number of foreigners who have been naturalized. His views on that subject were given before the Senate Committee on Immigration and Naturalization, and by request were written out in full for the Record, copies being placed in the hands of President Wilson, Secretary of State Bryan, and Viscount Chinda, Ambassador from Japan.

# 10 ADA CITIZENSHIP FOR THE JAPANESE

## Only Way to Settle California Land Problem, Says Dr. Sato, the Mikado's Agent.

### WILL SO REPORT TO RULER

#### Also Favors Earring Further Immigration—Japan Awaits End of Mexican Trouble.

Special to The New York Times.

BALTIMORE, Md., May 24.—Dr. Shosuke Sato, who has been studying the Japanese question in California at the direction of the Emperor of Japan, said here tonight that he would report to his sovereign that the only way the California land problem could be settled would be for the United States to grant citizenship to the Japanese now holding land in that State. He also said he would recommend that no more Japanese immigrants be allowed to come to this country.

Dr. Sato is visiting Johns Hopkins University, where he was educated, and to-morrow he will go to Washington where he will be the guest of the Japanese Ambassador. He said the Ambassador had arranged a conference with President Wilson and Secretary Houston for June 4. Just what the nature of this conference is to be, Dr. Sato will not say, but it is believed it will have important bearing on the California question, says that Dr. Sato is able to carry back to the Emperor the definite views and plans of President Wilson.

"I have made a careful study of the California situation," said Dr. Sato, "and in my report to my government I will state that, in my opinion, there is but one way to settle the differences between the United States and Japan over the California question, and that is by granting citizenship to the Japanese now holding land in California. When this is done, there will be no further trouble with the United States. There are at present about 100,000 Japanese in the United States, and over half number are qualified to become citizens of this country. It will also be recommended that no more immigrants come to this country, for if they should, it would only have a tendency to renew the feeling in Japan. The matter can be very easily arranged by making an agreement or new treaty between the countries.

"Japan will show her friendship to the United States by not pressing the California matter until the Mexican question is settled. The Japanese Government is of the opinion that the California question is a matter entirely within the jurisdiction of the United States government and should be settled in Washington.

"The Japanese in California are now in a very bad way, and the people of California do not care what becomes of them. By giving them citizenship and a vote the tension would be relieved. Japan has nothing to gain by going to war with the United States, and I personally do not think that conflict between the two nations will ever occur.

"As to Mexico, there are a number of Japanese who are anxious to engage in agricultural pursuits, but in my opinion it would be better for them to go to Brazil or other countries in South America. There is one thing certain, and that is, Japan will not meddle in the Mexican matter."



NISHI HONGWANJI SCANDAL

JUST when a tempest is raging in the political sea, a storm seems to be rising in the religious world, involving the most influential Buddhist sect in the Empire. With all suddenness, at least to the general public, the papers announced Saturday the arrest of some high officials of the Nishi Hongwanji pontificate at Kyoto on the charge of misuse of the temple's funds. The amount of money said to be misappropriated is reported to be large, and the matter is beginning to attract nation-wide attention. The case being now *sub judice*, however, we may not go further into its particulars for the present. But, speaking generally, corruption among the Buddhist clericals is a question of great moment to the spiritual and moral welfare of millions of our people that can not be lightly passed over, as we have had occasion to point out a number of times in recent years. Especially is this true with regard to the sect now under the dark cloud of suspicion.

It is a notorious fact that many prelates of the Nishi Hongwanji, as of the Higashi Hongwanji, live in a high state of luxury, indeed extravagance, that puts to shade the indulgences of many worldly men of affluence. It must be remembered that the money they thus spend all comes from the hard savings of the honest faithful. Last year there rose a great wave of indignation among the more conscientious section of the priests of temples af-

flicted with the pontificate and their followers, it becoming freely talked that, of the three legally protected funds of the head temple, the maintenance fund had mysteriously disappeared almost in its entirety, while great shortage had been found in the other two, the charity,

and education and propaganda funds. Whether the present criminal procedure is a sequel of the rumor or not is more than we know. But there can be no doubt that there exists much mismanagement in the affairs of the Hongwanji, as is attested by repeated attempts at straightening its finances in recent years, in spite of the fact that there is little to show that its works of charity and evangelization have been conducted on any exceptionally large and active scale, while the temple's revenue from the giving of the faithful is the largest in the land. The public can not help suspecting some relations between the high living of the prelates and the adverse financial condition of the temple. One is not astonished that the great religious institution to its shame should produce defendants in criminal examination from among its high dignitaries.

It is at any rate as most extraordinary state of affairs that no public accounting is made of hundreds of thousands of yen that yearly pass from the believers' pockets to the clerical coffers, this applying not only to the two Hongwanjis but to all other Buddhist temples and Shinto shrines throughout the land. Worse still is the fact that places of worship are in many cases run purely as a business proposition by combinations of clericals and laymen while not infrequently new miracle fads are started simply as speculative enterprises. It would be strange if the religious atmosphere of the country do not become corrupted in these circumstances. Apart from the trading priests, there must, indeed, be thousands of laymen in Tokyo alone, earning more than a comfortable living by trafficking on the simplicity of honest souls in connivance with the depraved men of the cloak. Not that priests are all had and fallen. There are many upright in conduct, conscientious workers, and god-fearing in devotion, some being even animated with the spirit of

reform and imbued with progressive ideas to contribute to the great problem of social amelioration. But these are few and far between. The majority are only machines for conducting funerals and chanting scriptures for the dead, their lot being a hard one of barely eking out a living, owing to the exactions of the head temples, to which they must turn over most of the offerings that come to them. The rest are men of religious business at the best. It is a sad and deplorable state of things that prevails in the religious world of the country.

It is said that the present Minister of Education, Dr. Okada, under whose jurisdiction the Religious Affairs Bureau, hitherto in the Home Office, has recently come, is of the opinion that something must be done to save the clericals from their downward tendencies. A report would even have it that he is at the back of the present Hongwanji prosecution. This is welcome news. We strongly hope that some thing will really be done, any besides, that the scandal at Kyoto will have a stirring effect on the religious world in general.

COUNT INOUE AND THE HONGANJI

The Lord Abbot of the Higashi Honganji has practically withdrawn his request to Count Inoue to reorganize the shattered finances of the temple. At first Count Inoue, when thus requested by the Buddhists, asked the Lord Abbot to try to be moral and to reorganize the staff of the temple to smooth the way for the financial reforms. The Lord Abbot thereupon ordered the Rev. Keien Atsumi, the managing priest of the Honganji, to convey to the Count on Friday a reply to the effect that the assistance of Count Inoue was asked only on condition that he did not interfere with the private affairs of the Lord Abbot and with the organization of the staff of the temple. Thus the Lord Abbot has shown his firm determination to keep up the temple and the religion in his own characteristic way.

## NISHI HONGANJI'S TROUBLES

Committee of Investigation Fails to Make Much Headway

1913  
Regarding the financial troubles of the Nishi Honganji in Kyoto, it is now reported that though the temple's affairs have been for some time under investigation at the hands of a committee appointed at the first conference of the representative adherents, yet they remain still unsettled, and indeed have become more complicated than ever, mainly owing to the attitude of the Lord Abbot, Count Otani.

As already reported in these columns, the total of the temple's debts is about five million yen, and the greater part falls under Count Otani's private accounts, through his many building enterprises, his exploring expeditions etc. etc. and also his speculative dealings in stocks and land. Into all these activities Count Otani was led by his own ambitions, which are great, or officials of the temple who were smart enough play upon the Lord Abbot's weakness. Against this five million yen debt, the temple possesses land and shares worth about three million yen and offered as security.

The investigation of the Committee has been very much retarded. It is said, by officials of the temple who are also members of the committee and who seek to prevent a thorough investigation lest the real conditions be disclosed and therewith their own responsibility. Thus the investigation is described as virtually in a state of suspension and many members of the committee are very indignant at the attitude of the Lord Abbot and his officials. It is expected that a very strong indictment will be framed against the Lord Abbot and his officials at the next general conference of the representatives of the adherents of the temple to be held early next year.

Some leading adherents declare that, as the financial affairs of the temple were in comparatively good condition until a few years ago the settlement of the present trouble would not be very difficult, if only the Lord Abbot and his executive officials did not interfere in the process of liquidation and left it entirely to the committee, and that a proposal to this end has been made by the Committee to the Lord Abbot, who, however, is not likely to consent to it through fear that he might be forced to retire in consequence.

## Body of Seceders to Form New Organization

The Yorodzu says that the necessity of introducing reform into the financial affairs of the Western Honganji Temple has been admitted since the remote past; yet those who are directly in charge of the temple have so far failed to carry out any measure of improvement. The parishioners throughout Japan of the above temple have been making untiring efforts to save it from threatened ruin, which they consider quite possible in view of the extravagance that marks all the undertakings of the Lord Abbot and his subordinates. The Yorodzu says that now the cry for reform has become less clamorous. The paper has made an inquiry into the reason for this phenomenon, and has found out that those parishioners who have become infused with advanced modern ideas have begun to entertain a new view of religion. They are indignant at the extravagant behavior of the Lord Abbot and his subordinates, and begin to understand that it is entirely hopeless to introduce satisfactory reforms. This realization has convinced them of the wisdom of totally abandoning the idea of attempting reforms, and instead of trying to do impossibilities they are now in favor of leaving the temple to its fate on one hand, while on the other bringing into existence a new organization on lines similar to those followed by Protestant Christians.

### The Real Temple

The arguments advanced by these Buddhist protestants is that the corruption pervading the whole system of the temple is incurable. The present Lord Abbot, as he is surrounded by the present sycophant priests, can never be induced to abandon his habits of extravagance. Furthermore, the attitude of the temple towards the reformers is marked with overweening conceit, and as there is no sincerity noticeable on the part of the Lord Abbot towards these parishioners, the only way left open for them, the reformers say, is to lay stress as heretofore on the doctrine of the Shin sect, as taught by the Founder of the Hongwanji Temple, but to abandon the temple itself. The temple is a place of worship, they say. What they care most about is their own salvation by Buddha. They can pray for after-life and give thanks to Buddha at any place they like. The existence of the temple and its further growth are desirable, but even if the temple goes to ruin, it has no bearing on the question of belief, they say.

This view was endorsed by a large number of reformers, and is fast gaining ground among a great many people throughout Japan. These protestants now propose to bring into existence a new organization under the style of Shin-to Kyokai, or Shin Sect Believers' Association. A formal appointment of its president is expected to be announced shortly.

## THE HONGWANJI AFFAIR

SCANDAL ATTACHING TO FAMOUS TEMPLE AND OUTCOME

The misappropriation of the clerical funds of the Nishi-Hongwanji, Kyoto, being disclosed, many high officials of the temple have been summoned by the Kyoto Local Court. The Rev. Tetsuya Otsu, chief of the board of the general affairs of the temple, Mr. Kanji Goto, formerly headman of its Tokyo branch, Mr. Ryosen Asakura, and Mr. Yoshitaro Ueyehara were called to the Court on the 11th and after inquiries by prosecutors Sato, Sugimatsu, and Hirayama, their arrest was made on the 14th. The matter is assuming greater proportions. The Kyoto great temple is now the center of general censure.

The extraordinary life of the abbot of the temple and the mismanagement of the high officials have thrown the temple into the utmost financial difficulties. The grand mansion of the abbot, constructed in Rokko mountain near Kobe, and his inclination for exploration through India and Hsingkiang must be examples of his extravagance. The abbot usually lives in the mansion, which stands at the top of the mountain, commanding a fine view of Osaka bay. Every accommodation is provided even at that height, elevators being used. Indian and Chinese buildings are attached to the mansion. When he came to think it proper to educate the children of the temples of his sect "beside his knees," he ordered the temple authorities to establish a school in the mountain. He possesses practically papal power. His order is as resistless as the wind. Even when he intended to dispatch junior bonzes to India and Central China for the search of the development of Buddhism, no one of the temple could persuade him to give up such a thought, because it would require a stupendous sum of money. Despite the financial difficulties, profuse policy has been taken by the temple authorities. Branch churches were established in different parts of America and China, some years ago. Donations from the congregations of those churches are not enough to meet the expenditures and the Hongwanji has spent a great sum of money. These are among the causes of the financial trouble of the temple. The debt, contracted by the temple now amounts to 5,000,000 yen. The temple authorities have done everything possible to save the temple from financial trouble. The sale of the rare articles of art in the ownership of the temple was held in Kyoto last year and thousands of yen were gained. Yet, the temple was still under the weight of financial difficulties. When the temple was at the climax of the trouble in financial lines, the misappropriation of the funds of the Charitable Foundation attended to the temple was made by the high officials of the temple. Out of the funds, about 2,000,000 yen were really misappropriated to save the temple from its financial ruin. With a view to patching up the misuse of the clerical funds, the temple loans to the amount of 2,000,000 yen was issued. And the above foundation was made to undertake the loan. The Kyoto Local Court began activity on the 13th. It is reported that the Rev. Sonyu Otani, brother of the late former Abbot, was also summoned by Prosecutor Sato.

Mr. Ryosen Kanao, Representative, says in a press interview:



"It is a wonder that the case has not yet been disclosed. The misappropriation of the funds of the Charitable Foundation is true. The authorities of the temple issued the loan to gloss over their misconduct February 7, last year, obtaining the sanction from the then Home Minister, Viscount Oura. According to rumors, the temple had Mr. Sada Hori, President of the Shinshu Shinto Insurance Company, son-in-law of Viscount Oura, to persuade the Viscount to give sanction to the issue of the loan, promising that it would give 200,000 yen to the Doshi-kai party for compensation. I can not tell whether the rumor is correct or incorrect, but anyhow it must prove the corruption of the temple. I was determined to send shots to the Government in regard to the matter in the Diet, but for the commencement of the activity of the Court. The purification in the clerical circles is of importance. I am willing to encourage the Court officials to be bold to trace the case."

## ALLEGED FEUD AMONG JAPANESE RELIGIONISTS.

### PROPOSED PROTEST AGAINST CORRUPTION.

#### BUT BUDDHISTS DISQUALIFIED BECAUSE OF TEMPLE SCANDAL.

According to the *Niroku*, a project has for some time been on foot, prompted by Mr. Taigoku Laouyn, Chief Manager of the Japan Religions Association, and several others to hold a mass meeting of leaders of the three religions creeds,—viz, Christianity, Shintoism, and Buddhism, with a view to starting a movement from the "religious point of view," to protest against the prevailing corruption in Japanese politics—or, in other words, to use religionists as *caie-paws* in the political feuds of the country. The project, it is said, received the approval of many influential persons among the adherents of Christianity and Buddhism, and there were hopes of the scheme being materialized, when an objection was raised by some Christians, who, pointing out the scandal in connection with the Nishi Hongwanji temple, expressed unwillingness to co-operate with the priests of the sect, as, in their opinion, these priests were not qualified to pose as critics of the corruption existing in political circles in this country. The Buddhists were not to be outdone. They indignantly asserted that the adherents of Christianity were guilty of still more serious offenses than the irregularities brought to light in connection with the Naval Scandal, inasmuch as they were misappropriating, for the means of their own upkeep, a considerable portion of the contributions obtained from abroad, on the pretext of employing it in propaganda work. They also accused the missionaries of making contemptuous remarks concerning the Japanese, describing them as an uncivilized and barbarous nation, who must be guided along the paths of civilization by the aid of Christianity. Consequently, says the *Niroku*, the proposed mass-meeting has ended in a fiasco.

## The Japan Gazette.

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## ALADDIN'S LAMP IN CHINA.

There is jubilation in the United States over the enterprise of the Standard Oil Company of New York in forming a partnership with China, and the contract is regarded as marking the opening of a new era of American commercial expansion in the Orient. It is particularly noted that the basis of the arrangement is not the advance of a loan by the Company but a partnership—possibly the first example of a Government entering into partnership with a foreign corporation—and that it is secured by the Company's confidence that the United States will protect American interests. As is well known, the State Department in the present Wilson régime set its face against one notable American attempt to lend money to the Chinese Government, but it is not believed that this was meant to prohibit all American financial enterprises in China. The Secretary of State in an address before the American Asiatic Association said that American citizens abroad would be protected and that the American Government desired to assist in the extension of America's foreign trade. These assurances were evidently satisfactory to the Standard Oil Company, and it is considered that its example will encourage further American investments in the Far East.

It is interesting also to ascertain that although this immense partnership has recently been "sprung" on the public as a complete surprise, the Standard Oil only achieved it after a long and carefully prepared campaign. It has been widely known that oil deposits existed in China, and Japan also had her eye upon them. Indeed, it is intimated in American papers that in this case "it was nip and tuck between the American and Japanese interests for the favour of the Chinese officials, and that the terms offered by the Standard Oil Company were the more

## Nishi Hongwanji Sale Of Treasures Begins

It Is Expected To Realise At  
Least 470,000 Yen

The treasures to be sold at the Nishi Hongwanji in Kyoto in the course of three days, commencing yesterday, are it is said, 675 in all. Among them are many rare objects, for instance a tea canister once possessed by a famous feudal lord, and a folding screen painted by the famous painter Korin, for which the Boston Museum once offered many thousand dollars. There are also many paintings by Wokyu, Goshun Ransetsu and Keibun.

It is said that the Hongwanji will be able to obtain at least 470,000 yen by the sale. Mr. Wright, the well known American architect, and many other foreigners, including a certain wealthy French lady, have gone to Kyoto to attend the auction.

*A detailed description of the Nishi Hongwanji temple at Kyoto.*

acceptable." However that may be, this deal, as stated, was only the climax of long preparation. The way had been paved by large investment of Standard Oil capital, amounting to \$20,000,000, in China, since 1903, through the Company's own Chinese agents. Previous to that year, Mr. W. E. Bemis, Vice-President of the Company, says they dealt through established houses in sea-port cities, and were one of the first foreign organizations to set out to distribute their own products. And right here is interpolated what seems a touch of the romance of commerce. The oil was in China, the distributors were there, and millions of prospective customers were there—but they were poor and unable to use oil with the existing appliances. So the Standard Oil Company invoked the aid of scientific invention. Mr. Bemis thus relates this part of the story: "The direct cause of the great increase in the use of kerosene in China was a lamp we had made, an ordinary kerosene lamp, with a burning capacity of eleven hours at one filling, which we designed and sold for 7½ cents apiece, sometimes making deliveries three thousand miles in the interior. In the first year our special lamp was sent across the sea 875,000 were sold. Since that time annual sales have aggregated 2,000,000, and the Company manufacturing them has been worked to capacity to supply the demand. The use of a modern lamp naturally increased the call for our product. In 1903 some 3,500,000 cases of oil were sold by the Standard Oil Company of New York in the northern provinces; last year, sales totalled something over 9,000,000 cases. It is also interesting to observe that the increase in the use of kerosene through this lamp has trebled the output of the silk industry in China in the past seven years. Previous to the introduction of this lamp in some of the interior parts of the silk-raising territories work had to be confined to the hours when the sun shone brightly. Even in places where they had oil they could not use it to advantage because of the antiquated lamps in use." Thus this little lamp—which, we believe, was at least partially designed by a scientist employed by the Company who experimented with low-grade oils for some time near Kohe, Japan—has proved a veritable Aladdin's lamp both

for the Standard Oil Corporation and also for China, and may light the way to further foreign enterprise there. Mr. Bemis is anxious that America should get her share of the profits from such enterprise. He said:—

There is a great opportunity for American bankers to gain a foothold in the Celestial Kingdom now at the beginning of a new order of government. China is in need of money, badly in need of it, and as matters stand now she has to go to Germany or England for her funds. And what are the conditions attached to a loan made by European bankers? Why the most important one is that if the loan is made for commercial purposes, the goods bought with the proceeds of the borrowing must be bought in the country where the loan was secured.

"I believe that China offers the greatest field for commercial enterprise that exists to-day. Gold, silver, copper, and coal are to be found in quantity, and only capital is needed to do great things. The American banker should not let the opportunity slip past him. It is to be feared that foreign capital is going to get ahead of ours in the vast industrial and commercial expansion which is sure to come, unless steps are taken quickly."

As to the responsibility of the Chinese, Mr. Bemis tells the Company's experience as follows:—

"Many people believe that the Chinese are a difficult people to do business with. The Standard Oil Company of New York has never found this to be so. Since 1906 we have done \$100,000,000 worth of business with Chinese merchants, great and small, and with our own Chinese distributors, and in that time have met a loss of 634 cents all told, a matter of something like \$440. It is a custom of the Chinese to settle up their debts at their New Year, and they are scrupulous to wipe the slate clean."

These facts are of more than American or Chinese interest. Already they appear to have impressed financial opinion in the United States, for Wall Street said that the giant project of the Standard Oil Company of New York in China would encourage bankers to participate in the upbuilding of China, and it was reported that under the new Currency Law several of the larger national banks would probably establish branches in the leading cities of China. Thus more and more foreign capital will come to be invested in the Orient, and in reaction will increase the stability of the Government and country at large. Whether foreign Governments openly support such enterprises or not, it is certain that so long as they permit them they tacitly contract to protect them, so that the American Aladdin's lamp is not likely to be extinguished in a



lurry, and other would-be investors will undoubtedly make a note of the fact. There is plenty of room for all nations in the competition to build up China, and every proof of business confidence in the Government's credit will be generally welcomed, as it should also increase the Government's borrowing capacity. This great transaction will undoubtedly point the way for the development of China's resources on a grand scale and also increase her revenue. It is "big business" and no wonder there is jubilation over it in the States, but it will be still bigger, in a sense, if it encourages the enterprising in other nations to go and do likewise.

Yoshida  
SHOIN

Before the Asiatic Society of Japan on Feb. 25 last Rev. H. E. Coleman delivered a lecture on the Life of Yoshida Shoin, being a translation of Mr. Ichiro Tokutomi's well-known book, and of which the following are extracts:—

One taking a walk to the Tama river will pass the village of Sedagaya. Going along the Aoyama road, a little more than two and one half miles west of the Imperial Palace, in and out, and up and down, among the low hills, blue fields and thin forests, one hears here and there the barking of dogs and the crowing of cocks. Turning off the main road a few hundred paces, one comes suddenly upon a small thatched roofed shrine. Ah! this is the place where the spirit of Yoshida Shoin is enshrined.

Behind the shrine the small cryptomeria trees like spears, point gravely toward heaven. Passing through the cemetery we see a number of small monuments arranged in an orderly manner. There, as the head of the spirit world, he lies, peacefully sleeping among the tombs of many who possessed like minds and who endured the same sufferings. A few stumps of green pines, near by some cherry trees, watch the gate of the cemetery. A lone granite torii, carved with the words, Oe, Takanobu, the year of the restoration of the Emperor's power stands forever telling forth the rhymeless mournful song.

Shoin, who sixty years ago was the principal figure in the great movement toward the restoration, now lies here, having become a quiet spirit (Shizukanaru Kamitonari.) Here from year to year, in this quiet place seldom visited by anyone is heard the song of the mournful pine, as it sings in unison with the snow like cherry, in commemoration of this brave son of Japan. The sorrowful voices of insects are heard in the light of the full moon as it passes from field to field in the great plain of Musashi. We wish to ask of his undying spirit "where are you now?" Let us arouse him from beneath the nine fields and let me speak concerning him.

#### Early Days

Yoshida Shoin was in the line of vasals of the Mori family, one of whom was a general in the western army which protected Osaka against the Tokugawa forces in the battle of Sekigahara. His father's name was Sugi but he was adopted by his uncle Yoshida and succeeded to his name. He had an income of 57koku of rice, and was thus from the beginning a samurai of very small income. He was born in the 8th month of the first year of Tempo (1830), in the eastern part of Hagi, in the province of Nagato. In the 10th month of the 6th year of Ansei (1859) he was beheaded in Yeddo as a political criminal. This was a brief space of thirty years and the time which he worked for society, (from the 4th year of Kaei (1851) and when as a follower of his lord he came to Yeddo) was only 7 or 8 years. His social life was a short life indeed. Is there anything worth while to tell concerning him? Yes indeed.

He had many plans but he did not get the opportunity to put these into practice. His history was a strenuous history, his age was an age full of suffering. But the thing to which we must give special attention is, that he was the real forerunner of the restoration. If we are going to speak of the restoration, we must necessarily speak of Yoshida Shoin. Just as a mother may die in giving birth to her child, but the child live and grow to manhood so we may say he was the mother and the child the Restoration.

The influence of riches promoted deeds of exploits in war, and the income of the feudal samurai was in commemoration of his deeds of exploits. To the end of the age it was a kind of stock exchange to the extent of buying and selling, very much like the buying and selling of securities today. Especially in the case of offerings to the Shogun there developed the system of rewarding according to the amount paid, by a suitable hereditary stipend, and the giving of a social position. For example when collecting money for naval protection it was the same as selling positions of rank. Something is better than nothing (Aru mono wa Kai mu ni masaru.) Since there was no chance for free competition in the feudal society which had been established for so many years was it not inevitable that new elements like the buying and selling of social position and an assured income should creep in? In the hereditary system the plan of adopting sons is really unavoidable. If there is no heir there must be the fear that the family will be scattered and the family name become extinct. Therefore under such circumstances the system of adoption is not only convenient but we must say that it becomes necessary. And the system of adoption itself was the principal element that gave new active strength to the feudal system which was likely to wither and die. Just consider the fact that in general those in this feudal society who were called great rulers and wise lords were most of them adopted sons.

#### Good From Evil

As to bribery we have already condemned it as wrong and I do not wish to dare to approve of it. But if we look for a lever with which to move a stiff society which is bound by formalism I do not hesitate to count upon bribery as that very lever. Good sometimes comes from evil, as we gather grapes from the tendrils among the thorns. Of the men of great talent who wish to make for themselves names in the world, one in 10,000 will meet a friend. If so he is fortunate, but if he is not able to meet

a friend he will simply hold his talent and miserably fail on account of useless regulations and dead laws. A bribe in this case would give him an opportunity. Do we not know that there are circumstances in a society which strictly prohibit freedom of competition in which bribery may become the substitute for free competition? These three things,—selling of favors, adoption, and bribery,—in a positive way gave to feudal society new energy, activity and a stimulus; and negatively they absorbed much wise ability which would have been the enemy of that society, and so suppressed the spirit of resistance. The sovereigns of the feudal society should be deeply thankful to these three customs. The preservation of the Tokugawa (bakufu) Shogunate during that age of national peace was not due to the descendants of Okubo Kikosaimon the typical hero of Mikawabushi, but rather the extremely surprising and strange fact cannot be denied that it was bribery, the system of adoption, and the selling of favors, (Social rank).

#### Period of Culture

Among Shoin's teachers beside his uncle we must mention Uzaemon Yamada, Matanosuke Yamada and Mabito Hayashi. When Shoin was fifteen years of age Yamada returned from Yeddo and his report of conditions in the world greatly stimulated him and to the end of his life he looked upon Yamada as teacher.

When 16 Shoin studied the Naganuma style of military science under Matanosuke Yamada (also called Gan sho sai) who also had a good knowledge of the outside world. He said, "Just now the English greatly extending their strength, are invading the East. India has already received the poison, China will be the next to be humiliated; and the flame will not die down until Ryukyu is reached and Nagasaki is attacked. The whole nation is worried, our hands are tormented, we must make defences. I call your attention to the fact that among these invading foreigners many are heroes. A country which has heroes is strong. A strong country that has no enemies is apt to make plans and conquer nations in many directions. It is as though there is no time for the people to make preparations; but shall we speak only of defence? Perhaps our Divine country will stand high in the highest class among the nations. From days of yore there are some of our people who have gained glory across the seas, among whom are the Empress



Jingo, Tokimune and Hideyoshi. Now you are young very talented for your years, so why can't you rise up and make a reputation for your country among the nations? Shoin indignantly replied "It is truly difficult to come up to Tokimune and Hideyoshi, but Girisutuhaku and Bakumarison were only men of small talent. May I not be compared to them?"

#### Wise Views

In the first year of Kaei 1848, 4th of roth month, was published Ikensho, (opinion) being his wisest views concerning the reestablishment of Meirin-kan. This writing was a stream of several thousand words earnestly explaining rewards and punishments, manners and customs, regulations, examinations and the ballot. One section of that "opinion" is as follows; "The re-establishment of this school is not justified if the customs of the country remain unchanged. Peace has ensued long and it is a natural result that the customs of the country should become extravagant and their manners insincere. If good administration is carried out and literary and military science is encouraged (prevails among) the people, the had customs will be given up for those of simplicity an uprightness. By encouraging the striving for learning, the customs of show and fickleness will be changed, and at the same time the suppression of these bad customs will be a real stimulus to the cause of learning. Long peace brings in formality, by which all transactions are done in accordance with established precedents and ancient customs, and this all leads to the ignoring of reality. We should treat everything simply and throw over the false and make much of reality. Anything quickly done is not permanent, as it is said that great undertakings require much time. So the attainment of national prosperity means the adoption of literary and military ideals, even though it should take such a long time as ten or twenty years. Great care must be taken not to vacillate or neglect those things that will not contribute toward the attainment of this purpose for such neglect would stand in the way of attaining success."

In the 4th year of Ka-Ei, 1857, he went to Yeddo with his clan lord to study military science. He was not satisfied with this only, but came in touch with some of the literary men of the time, such as Kongsai Ataka, Chaksei Koge, Sosui Yamaga and Shozan Saku ma who regarded himself as a scholar of administration, and this was all very profitable.

He could never be a shut up kind of man. He was never without a book in his hand and he was never idle. In the 6th month he went with a Miyabe party to inspect the coast defenses of Bony. In the 7th month he received permission to travel through the provinces of the North and East of Japan and on the 14th of the 12th month, without waiting for his passport he set out. He and the Miyabe party had previously agreed upon the 15th of 12th month, the day of revenge of the 47 Ronins, as the day for starting. However an official in the

house of the clan lord wished to get the passport from Choshu and so did not give him one. He did not hesitate for a minute however for he said "One promise is weightier than a mountain. Even though I must give up my clan income, (hereditary stipend), and throw away my samurai title, the work with which I shall recompense my country is more than fighting over the keeping of empty rites." With these words and singing the following Chinese phrase in a high voice, dressed in a short skirt, and carrying a single sword, he crosses the great Mnasashi plain toward Mito. The phrase is:

If we lift up the head,  
And look upon the universe,

There is the great way, which,  
If we follow, will lead us aright.

"Atama o age, uchu o mireba Dar do itaru tokoro Shitagai."

Tukal no Shippal. Failure to go Abroad

Shoin was one of the very first pioneers in the expansion of the new Japan. We should not only say that he was one but that he was the principal one among those pioneers. From the historical point of view it is very narrow to think of his endeavor to go to a foreign country, (the U. S.) simply as a personal adventure. The activity of society is first seen in persons and the activity of persons is first seen in the pioneer. I think that the pure light and the best color in his diary seems like half comedy and half tragedy. To the outsider there are various extremes of feeling regarding his conduct on account of successive times of excitement praise and censure, and times of inactivity. We should, not however, see this only but by all means look upon his life from the larger standpoint, as the opening act in the expansion of New Japan.

The Russian warship left Nagasaki, and Perry according to his promise with four warships and three steamers returned and anchored near Kanagawa.

Holding to his determination for going abroad, Shoin went to his brother and simulated a farewell. He said "From now, shaking off the dust of the world, I am going to Kamakura and shall do nothing but read books." He gave the following written pledge to his brother "For ten years, saying nothing about the country, and doing nothing in public, I shall become a book worm at home, but shall sometimes walk about the country to observe the tendency of the times. This will become simply the foundation of my service to the country in later years. Even though Mount Fuji should crumble and the rivers become dry, yet I will not break my pledge."

The next day calling a meeting of his friends, he told them his determination and wrote down the following in large characters. "I have a purpose and have determined to carry it out even though Mount Fuji crumbles and the rivers are exhausted. Who can easily change this purpose?"

This strict oath on the one hand was the pledge of his going into confinement in Kamakura, and on the other the

pledge for his going to a foreign country in the American man of war. If mountains and rivers had spirits they would laugh at this rash oath, for his real purpose from the first was not the former but the latter.

With a friend, Shigesuke Kaneko, Shoin went at once to Kanagawa and Yokohama and began plans for getting aboard one of the vessels. He sought advice from Sakuma Shozan and they made many plans, but each in turn failed as fast as made. They went from one place to another following the ships and looking longingly at them from the land but no opportunity could be discovered.

#### Failed Five Times

At last Perry's fleet went to Shimoda and to Shimoda they followed. They made five definite plans and five times failed. Then as a last resort they stole a fisherman's boat and planned to go directly to the war vessels. One day when they saw the foreigners come ashore they handed them a letter which they had previously written in Chinese characters. Then they entered the Kakisaki Bentein shrine and waited for the tide, intending to go out in the fisherman's boat which was tied on the sand. Just at midnight when all the world was sleeping, with none knowing but the stars in the heavens and the sea, they set out. Unfortunately the oarlock broke and they were helpless. Shoin took his undershirt and tied the oars to either side of the boat, and they worked away with all their strength but the makeshift broke and the oars were tied fast with his belt. Through poor preparations and lack of skill in rowing their boat wandered about on the sea like a leaf and made little progress and the long path before them to the war vessels was rough. At last their strength was gone and it seemed their arms would drop from their sockets and they were distressed at their helpless condition. But through the very stubbornness of their spirit they made progress and finally reached the "Mississippi." "Who comes there?" called the watchmen in surprise from the deck, throwing the deck light upon them. With the aid of this light Shoin wrote the following message in Chinese characters and climbing the gangplank gave it to the watchman. "Warera, meriken niyukan to hossu kimi sawainai kore, taisho nikou." "We wish to go to America. Will you please ask this of the commander?" The watchman did not understand more than half they said so motioned to them that they must go to the Powhatan, the flag ship where Perry was. They entered their boat and rowed about 300 yards to the flagship. Failing however to come up to the land side they came up to the sea side and when they came to the foot of the gangplank, tossed about as they were by the waves, they called in a loud voice. The watchman was so surprised that he grew angry and came down the gang plank with a pole and pushed their boat off. Then Shoin when it came near jumped to the gang



plank holding the rope of the boat, and Kaneko fearing he would be entirely cast off, also jumped to the plank. In doing this they lost hold of the boat, in which were their swords and other

belongings, which was soon a helpless captive in the midst of the foaming waves. With such distress, even at the risk of their lives, they had reached the war vessel but even then their real desire was not realized. They asked earnestly, appealing piteously and persuasively with all the strength they had but it availed nothing. The officer said "Your purpose is all right but if on the very day on which we wish to open friendly relations between our two nations, we should take you away secretly, this act might greatly endanger those relations." So Shoin was checkmated in his great desire to see the world. How impossible it is to foretell human events. "AA I jinji bobo yo shime bakaru bekarazu"

Shoin truly knew the nature of our state. He knew the special characteristics of our nation, and with the consciousness of these facts he knew the first obligation of the people. Although in regard to this point he used the opinions of Soko, he was never simply a phonographic narrator of these opinions. He received the beginning of his education from Soko but the fact that he made this knowledge his own showed undoubtedly his own discernment. He wrote the following in his prison diary: "When I was young I was soaked in Chinese learning only, and afterward the fact that I was little acquainted with the affairs of my own glorious country caused me to be much ashamed, but remember that I always showed to those of like mind what I had thought and seen and heard, after thinking it over carefully myself. Well it is no accident that our Imperial line has continued without interruption for a thousand generations, but the basis of the Imperial way lies in this that when Amaterasu Omikami handed down the sacred treasures to her descendants she swore this oath: 'Hoso ni sakkami naru koto, Tenjo to tomo ni kiwamari nakaru be-shi.'" "The existence of our Imperial throne will be as endless as heaven and earth." Although I do not know the loyalty of China and India, as our Imperial Throne is endless from the beginning so we should let this thought sink deeply, that our loyalty must also be endless. According to the words of Ama-no-oshiki-no-mikoto to, 'He who dies for the sake of his lord does not die in vain, whether he goes to the sea and his corpse is left in a watery grave, or whether he goes to the mountain and the only shroud for his lifeless body is the mountain grass.' This is the way of loyalty." By this quotation we cannot doubt the one principle that runs all through his discussion on the State and his Imperialism and his ideas of Bnshido, and this is his *loyalty to the Imperial House*. In regard to this principle of loyalty Shoin was very much dissatisfied with the movements of Confucius and Mencius. Concerning Mencius he

said loudly "The first principle to read in his 'Kei Sho' writings is that we should not fall into the traps of Confucius and Mencius left the state of their birth and became citizens of another state, and this is inexcusable."

Our country has a history of uninterrupted successions for a thousand generations from the Emperor above to the clan lord below, and China and other countries cannot compare with this. Therefore the loyalty of China is like the service of a man or woman servant who remains in one position for only six months. Their principle is simply to go where they can get the most."

Shoin to Telkokú Shugi—Imparaliam

At the end of his written lectures on military teaching, he said earnestly that it is impossible to maintain the integrity of the country by the foolish policy of abusing and opposing the foreigners and the making of forts and cannon for coast defence, but rather they should not rest in ease, but from a definite policy for conquering various foreign countries. His idea of the State was not the besieged—caste—like policy of exclusion, but by reading between the lines we can understand that his opinion was that it would be very difficult to maintain the independence of the country if they did not form a national policy on the principle of an open country and progress.

Furthermore it seems necessary to make a concrete observation. When he was put in prison on account of his failure to go abroad he wrote "Yushu Rokn (Record of a dark room prisoner) and asked Shozan to correct it. One verse of this record is as follows, in Chinese, "I am thinking circumspectly of our Emperors of ancient times, how their power was feared by foreigners, how their favor extended to other peoples, and that their great plans and strategy shine throughout a thousand generations, and they filled up their lack, taking the strong points from others and strengthening their weak points. Taking what they had they fill up our want, so after generations should imitate such wise teaching in forming broad minded plans." Indeed isn't this Imperial undertaking of an open country and progress taken from the history of the country?

He did not fall vainly into this eccentric view of despising foreigners and respecting his own country. He explained the necessity of taking the strong points of others to make up one's own deficiencies. Judging from these points he differed greatly from the common advocates of the national policy in the breadth and height of his view. I wish to inquire further about the policy which he held at this time. Another question from his "Yushu Rokn" is as follows (not translating but outlining the ideas.)

He advocated the, "opening of the Hokkaido and establishing clan lord there, the taking of Kamchatka and the Kurile Islands and advising the Lord of Ryukyu to attach them to Japan; to

compel Koreans to pay tribute to our own country as in former times, to take a part of Manchuria and to take Formosa and the Luchoo Islands and gradually show the "aggressive tenden-

cy." This is what he wrote in the 1st year of Ansei, 1854, when he was 25 years old. The common debaters (Zokuronsha) of this time this must have seemed visionary talk. But today sixty years afterward, we have already seen the full fulfillment of more than half of his prophecy. I do not at all mean to say that he was the sole creator of this ideal, but he believed in it and saw beyond it, and we cannot withhold credit from him for being the one who did not write it down as an ideal only, but explained it as a practical policy."

This ideal of the expansion of the country, may, I think be traced to the party of Toshiaki Honda and Shinen Sato, who were responsible for stirring up such a phenomenon among the wise men at the time just following the middle Tokugawa period. Therefore, when we think of Shoin it does not seem at all strange that he saw this ideal.

In the times of Kaei (1848—1853) and Ansei (1854—1859) there were many scholars proud of their knowledge of the proper way of killing dragons but were like the artist Yoko who liked to paint tigers but when he saw a real one was so surprised that he entirely lost his presence of mind. So these scholars when the warships of the foreign countries came to attack our shores, were perplexed only about what to do at that time and did not even dream of the expansion of the country. In the midst of men like these, Shoin, looking clearly into the origin of the establishment of the country, planned to carry out large plans for an open country and progress. It would be impossible for Shoin with his view point to agree with such as these.

Ryukon Roku

In "Ryukon Roku" he made an offering of words of praise and pity to his friend whom he had not seen, Sanai Hashimoto who was in prison with him and who suffered the same death, and who wrote a letter to his friend Ujihisa Murata, the gist of which is as follows: "Our great obligation to day is to readjust the administration of the country and by diplomacy to develop friendly relations with some of the most important countries, therefore we must know the conditions existing in foreign countries. According to the tendency of the times I believe there should be in the future an alliance between the five great continents and in this way avoid great conflicts. The chief of this confederation will naturally be England or Russia but I believe it should be Russia,—as England is too avaricious (or ambitious). Russia is strong and strict and therefore Russia will probably make the best reputation. Japan in order to maintain her independence, must have Korea and part of Manchuria and also should have territories in S. America and India. This will be very difficult however as we are not strong enough yet and for this reason we should make



an alliance with Russia, because she is our neighbor. If we depend on Russia she will feel friendly toward us. Until this is accomplished it would be well to seek the sympathy of America and get her help in resisting the aggression of England. In carrying out this Imperial policy we must look upon America as our Eastern ally, and Russia as our brother and Europe as our territory, and the first important thing is to take some territory in the nearest countries."

#### Broad Imperialism

This was truly a proposal for a Russo-Japan alliance. At that time England on account of her movements toward China had incurred a very bad reputation. The argument against England and favorable to Russia is one part of what was being said among the wise men of the country like Otsuki Banki, Hashimoto was one of these. According to Hashimoto the important thing to consider was that with the help of Russia they would not only be able to maintain the independence of their own country but with this alliance as a backshield they would be able in a large way to put into practise the policy of expansion. This shows that in their plans they were not alike but that they were unexpectedly one in their ultimate object. That is to say in the sphere beyond the open country they both went far beyond others and were very firm in taking their stand for and advocating a broad Imperialism. But in Shoin we see the strange determination to hold to this ideal because to him it was not simply a temporary plan but he understood it as the Imperial policy of the Imperial Line.

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### JAPANESE COMPLAINTS OF MALADMINISTRATION.

THIS is not the time, says the *Japan Mail*, to press for judicial reform in Japan, but the Japanese themselves are not of that opinion obviously. A short time ago, when the so-called Formosan conspiracy was brought to light, some independent testimony of affairs in the islands was supplied to the Editor of the *Tokyo Keizai Zasshi*, who courageously attributed the state of things to maladministration. About the same time, similar information was received by the Tokyo Barristers' Association, including charges of torture inflicted by the police on suspects. The writer of a letter on the subject said:—

"Some 8,000,000 Formosans are groaning under the vilest kind of administration, and we have no one to apply to for help. We vainly yearn for the realization of the august wishes expressed by the late Emperor that all his subjects should be accorded the same benevolent treatment. Torture is not only meted out to guilty parties but inflicted on the innocent who are only suspected." There was much more to the same effect, and the complainant concluded by beseeching the assistance of the Barristers' Association, which, it was understood, proposed bringing up the question in the present session of the Diet. Now, the story of maladministration in Formosa is confirmed—not by a poor, helpless anonymous Formosan, but by one of Japan's greatest leaders, Count Itagaki. As will be seen elsewhere in this issue, Count Itagaki, the apostle of liberty in Japan—*who*, when severely wounded by a political assassin at Gifu in 1880, shouted "Itagaki may die, but Liberty will live on!"—has been telling of his recent tour of the islands. It seems the veteran Liberal went there specially to hear any complaints the natives might have to make, and he, therefore, sought to come in contact with them whenever possible. As a result, he says:—"They [the Formosans] are unanimous in complaining of Japan's administration, which they describe as one of oppression, not of assimilation." The points of maladministration, according to the *Osaka Mainichi*, are chiefly the withholding of education, but the characterisation of "administration" as one of oppression is so comprehensive and unqualified that it indirectly confirms the previous stories of judicial maladministration. Count Itagaki has just returned to Tokyo. It may be supposed that he will be more explicit in his report to the Press than, and doubtless may assist the Barristers' Association in bringing the matter to public attention with a view to practical changes in the judicial methods in vogue in Formosa. Such methods as the torture of suspects have been openly charged in Korea and are now charged as having been practised in Formosa. Moreover, it is common knowledge that charges of mental or physical torture being practised in Japan Proper have not infrequently cropped up in the last few years. The last charge of physical torture



is reported by the *Osaka Asahi*. As quoted by the *Kobe Herald*, Furota, who is accused of attempting to blow up the cruiser *Nisshin*, has been a victim of torture. The *Herald* says:—

A message to the Osaka paper states that the petty officer's father is a very honest man. Since his son was arrested, he has been most anxiously praying the Gods day and night for the release of his son. On Feb. 6th, it is reported, the poor father received a letter from his son in prison, in which he wrote that, as an outcome of torture, he was compelled to make a false confession. He begged his father to take care of his wife and son.

We note these things in order to show that there is crying used for judicial reform at this time in Japan, and we point out that all these charges of maladministration are preferred by Japanese themselves. They will also, we firmly believe, be taken up and investigated by Japanese. Already there is a Bill for the Revision of the Code of Criminal Procedure before the Diet—according to the *Japan Times* it was introduced and referred to Committee on Tuesday—so that it is possible that some reforms may be introduced before long. It is, in any case, a healthy sign when men like Count Itagaki, Count Okuma, the Editor of the *Tokyo Keizai Zasshi*, Dr. Ukita, Dr. Egi, and many others, are found boldly taking up the task of public criticism, and urging measures for popular relief. Heretofore Japan has been supersensitive under foreign criticism and slow to initiate self-criticism, but it appears that fifty years of modern education is eliciting the critical faculty, and that observation of administrative abuses is making it effective. All that remains is for the responsible Press to throw its search-light on such abuses and encourage prompt reform—not, like the *Japan Mail*, contend that this is not the time for administrative reform. There never was a better time to urge reform than when public attention is concentrated on maladministration and the public conscience quickened by a sense of injustice.

is a man who has come halfway. An African chief never gives up a single wife without pressure of some sort. And he gave up eighty-four! That required a powerful motive.

A few years ago I was told about this peculiar circumstance. A son of Nkufulu had died. Nkufulu refused to permit a heathen *madilu* with the firing of guns and all that goes with it. Christian influence was responsible for this stand. But in spite of him, some of his sons had guns fired, and perhaps a part of the heathen proceedings. This greatly disheartened the old chief. He decided to end his life. He took a lot of gunpowder, put it under his bed in his brick house, set a fuse, lighted it, and lay down upon his bed to die. But he waited and waited and nothing happened. Finally he rose, and found that the fuse had failed to fire the gunpowder. Then his curiosity was aroused. He took the gunpowder, fuse and matches, took them some place out doors, set the fuse he had made under the bed, lighted it and went a safe distance. Bang! there was a great explosion. And Nkufulu decided that God had saved his life.

And Nkufulu lives on. His people have been leaving him to go to the diamond mines. He asks the government to return them. His trouble is that he is neither a powerful heathen nor a powerful Christian. A thorough-going Christian in a prison is far more powerful than Nkufulu at liberty and with the badges of authority on his breast.

Do you feel like blaming Nkufulu for weakness, for lacking the courage to come all the way for Christ? Beware. If you have not laid all that you are and all that you have upon Christ's altar, then what is the difference between you and Nkufulu? He came halfway. You came halfway.

But we trust that you who read this have come all the way. That you are living only for Christ. If you are will you not pray for Nkufulu, and for many others who feel the powerful hold of entrenched evil upon their souls, that the Lord shall break away their hands and set them free? For the Lord has no use for Laodiceans or Americans or Bena Kasai, who are neither cold nor hot; he has no use for half-hearted souls who come only halfway.

## Epistle to Japanese That Have Unsteady Faith in Christianity

By SHIZUKO HAYASHI

*Redeption Society*  
*August 1920*

(NOTE:—A Kobe College Bible Class that has spent a term on the Epistle to the Hebrews wrote, instead of a term examination, a modern apologetic modeled on the lines of that epistle. Different members of the class chose various religions—Mohammedanism, Shintoism, various Japanese cults—as the background for their papers. The following "Epistle" to former Buddhists was among those most consistently carrying out the idea.—C. B. DeF.)

### CHAPTER I

IN THE former days, our fathers had great difficulties to obtain spiritual freedom, because they had to work out their salvation by themselves. But nowadays we can easily be saved from any fears or sins through the redemption of Jesus Christ, our perfect leader and Saviour.

Being horn without sins, as the Son of God, Jesus spent his whole life in perfect purity, whereas Gautama was born as the prince of an earthly kingdom and grew up amid pleasures and sins. You all know that the prince of the heavenly kingdom is much more excellent than the prince of the earthly kingdom, which is filled with sins. Then you may wonder why the greater one was humbler and poorer in his figure in life. The answer is very clear, that he who has the same daily experiences as we have can have much more sympathies for us than he who has not. For this reason Jesus took the humble figure like ordinary men, and suffered for our sins. And the purpose of his sufferings, as he had no sins to suffer for, was only to save us

from our sins. Though Gautama had also great sufferings, the purpose of his sufferings was to lead himself into the blessed freedom from the changeful life.

You are wise to judge between these two, which is greater, to suffer for others or for himself.

People often say, "To do is better than to say," Gautama taught the people wisdom and the law to earn Nirvana. But Jesus taught us love of our Father in heaven through his deeds, and died to save us. Moreover, Jesus had firm confidence in himself as the Saviour of us, more than Gautama had. For did Gautama say at any time, "I am the light of the world; he who followeth me shall have the light of life"?

Thus we have such a mighty perfect Saviour for us. Therefore, if you wander away from Jesus Christ, you will find no way to be enlightened, but will walk in the darkness.

### CHAPTER II

Contrasting the promises of Buddhism with those of Christianity, you will find many superior ideas in the latter.



[As stated in the Preface, this statement of the Christian Faith and Life is to be issued by the Christian Literature Society. The committee referred to was composed of the following persons: Dr. S. L. Gulick, Mr. W. P. Buncombe, Mr. G. M. Fisher, Dr. S. H. Wainright and Dr. William Imbrie. Copies of the statement are now distributed in order to learn the number of missionaries who personally approve it. When the number is ascertained it will be inserted in the Preface, and the statement will then be published in pamphlet form in both English and Japanese. Those approving the statement are requested to sign and mail the post-card enclosed in time to reach Dr. Gulick not later than March 20th. Members of the Federated Christian Missions in Japan who may not receive copies will kindly inform Dr. Gulick whose present address is Karuizawa. The married ladies are requested to add their signatures to those of their husbands.]

## PREFACE

This statement of the Christian Faith and Life is issued by the Christian Literature Society of Japan.

The work of the Society has been defined as follows:—  
 "The work of the Christian Literature Society of Japan is the production and circulation of Christian literature suited to the needs of both Christian and non-Christian Japanese. Representing the Federated Christian Missions in Japan, the Society is correspondingly catholic in spirit; and neither its members nor those supporting it are to be regarded as necessarily holding all the views presented in books issued."

The present little volume is the first publication of the Society, and it was prepared at the request of the Society by a committee of five. The work of the committee was done in consultation with a large number of missionaries, and the statement has been approved by (the number to be here inserted). 400

It should be added that this volume is not issued as containing a complete presentation of the Christian faith and life. Those desiring to know more perfectly of Jesus Christ and the life that flows from a true fellowship with him are recommended to seek the personal acquaintance of some Christian pastor or missionary, to read other works presenting the subject more fully, and especially with an open mind seriously to study the Bible.

*A Message to the Japanese People*

## THE CHRISTIAN FAITH AND LIFE

### Introduction

The year 1912 will always be remembered as the year of the death of Meiji Tenno. The passing of the Emperor has moved the whole nation, and with peculiar force has turned men's minds to the old and ever new problem of the meaning of life and the destiny of man.

The nation in this hour of its bereavement has had the deep sympathy of Christian missionaries; and it is their earnest prayer to God that the reign of his Majesty Emperor Yoshihito may richly fulfil the promise of the

name chosen by him for the new era—the Era of Great Righteousness. They also desire to add their testimony to that of Christians of every age and nation that in the Christian religion is to be found the supreme source of comfort in sorrow and of strength in the conflict for righteousness.

On February 25th, 1912, representatives of the Three Religions were invited to meet the Minister of Home Affairs. The purpose of the meeting was to express the conviction of the Government that religion is essential in the life of

a nation; and to urge upon all present, and upon all represented by them, their opportunities and responsibilities. The reasons for grave solicitude on the part of those in authority and of all who have at heart the highest welfare of Japan are clear.

Life in Japan to-day is peculiarly one of spiritual and moral uncertainty, perplexity and peril. To many of the Japanese trained in science, history and the comparative study of religions, the old inherited faiths have lost their power; and they have found no new faith able to stand in the presence of their new knowledge. Far and wide the old standards and sanctions of duty are losing their old authority. Throughout the nation the love of money, quickened into new life by the spirit of commercialism, is strongly reinforcing all the forces of evil in their conflict with the things of the spirit. Without a compass and without an anchor Japan is drifting into perilous waters.

In Japan, as in every land, the fundamental problems are those of ideals, moral sanctions, eternal verities; the problems of God and man, and of what God requires of men and of nations. In the face of these problems Christianity proclaims Jesus Christ, the Light of the World.

It is with these thoughts in mind that the present brief statement of the Christian Faith and Life has been prepared.

### Jesus the Christ

Jesus appeared in the world nineteen hundred years ago. By birth he was a Jew, and he was born to all the treasures of the Jewish religion. In the Jewish religion Christianity was foreshadowed. In truth Christianity is the flower of which Judaism was the bud; and one of the most distinctive marks of Judaism was its living hope of a coming Deliverer—the Messiah or Christ. In Jesus this hope was fulfilled. He is Jesus the Christ.

### The Fatherhood of God

The great truth in religion which the Jewish nation had learned and taken to heart only through long and bitter training was monotheism; and its great message to the world was this: There is one God only; the Eternal Spirit, righteous and gracious, who created and who governs all things. This truth was the foundation of the teaching of Jesus regarding God; but the name by which he commonly called God was Father. That name above all others most perfectly expressed to him the relation of God to man: his authority and his love; his sorrow over sin and his desire to forgive and make men his true children. In one of the ancient psalms we read, "Like as a father pitieth his children, so the Lord pitieth them that fear him." But with Jesus the name Father was the name for God that was always on his lips; and the preeminent Christian name for God is Father.

## The Kingdom of God

When Christ appeared the Jewish nation was looking for a kingdom; but the kingdom for which it looked was a political kingdom. The Deliverer for whom it waited was an earthly king to bring deliverance from the rule of Rome and make the nation first among the nations of the world. Jesus also proclaimed a coming kingdom; but it was a spiritual kingdom of peace and righteousness, a kingdom of God. That kingdom he declared shall spread from nation to nation; in every land it shall have loyal subjects; and it shall be an eternal kingdom, victorious over sin and death. The theme of many of the parables of Jesus is the kingdom. Its principles are proclaimed in the Sermon on the Mount. The Gospel is called the Gospel of the kingdom.

## Son of Man and Son of God

The name by which Jesus commonly called himself was Son of Man. That is a title of the Christ given him in one of the ancient prophets; and the name is full of meaning. Jesus was a man and he passed through all the experiences of man. He grew in stature, in knowledge and in wisdom; he hungered and thirsted and was weary; he rejoiced in spirit, he was indignant at wrong, he wept at the grave of his friend. But unlike all other men he was without sin; he did always the things well pleasing to his Father. No other ever had so keen a sense of sin as he; but it is his own testimony to himself that he was sinless. In this he stands alone among the sons of men.

But Jesus called himself not only Son of Man; he called himself also Son of God. In speaking of himself he said: "No one knoweth the Son, save the Father; neither doth any know the Father save the Son" To Christ, the fatherhood of God was something deeper far than to any other. It was a fatherhood that was his alone.

## Man and Sin

Christ, as no one else that ever lived, knew the priceless worth of man. He knew that man was made capable of knowing God and holding fellowship with him; that man may share with God and rejoice with God in the establishment of the kingdom of God. He knew the unmeasured possibilities of man. Therefore he sorrowed deeply over sin; over the pride and unbelief, the blindness and disobedience of man; over his wandering away from God and alienation from him; over sin and the bitter end of sin unrepented and unforgiven. He knew also that his mission to deliver man from sin would bring him to the cross. He said, "The good shepherd layeth down his life for the sheep"; "and I, if I be lifted up from the earth, will draw all men unto me"; "the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." He bore the burden of the sin of the world; and the burden so rested on him that he is called the Man of Sorrows.

## The Message of Christ

Christ began his public ministry with the proclamation, "Repent and believe in the gospel." His message to men was this: I am come to seek and to save the lost. I am sent from

God to deliver men from sin. The ceaseless longing of his heart was to attract men to himself that he might bring them to the Father. His message to a world of sin and sorrow and death was, I am come to bear your burdens and carry your griefs "Come unto me all ye that labor and are heavy laden, and I will give you rest." "I am come that ye may have life and have it abundantly." To men whose eyes were fastened on the things of earth he was ever calling to look up and follow him; to follow him into the kingdom—the kingdom of their Father. Those who received him received from him power to become children of God in spirit and truth.

## The Death of Christ

When Christ first began to teach, the people heard him gladly. He spoke with a new authority; and the hearts of many who heard responded to his words of grace and truth. From among the multitudes who thronged to hear him he gathered a little company who accepted him as Master; whom he taught, and who afterwards became Apostles—his messengers to all the world.

But soon his teaching awakened the suspicion and then the opposition of the chief men of the nation. What he said of God, of sin and righteousness, of the kingdom of God, and more than all his claim to be the Son of God kindled their anger. Steadily their hostility grew stronger. They determined to put him to death. They

excited the national spirit against him. They accused him before the Jewish court of blasphemy, and before the Roman Governor of sedition. They crucified him.

## The Resurrection and Ascension of Christ

But the cross was not the end. On the third day he rose from the dead. From time to time for forty days by many proofs he showed himself alive to his Disciples. He declared unto them that it was appointed to the Christ to "suffer and to rise again from the dead;" and that "repentance and remission of sins should be proclaimed in his name." He taught them more fully the "things concerning the kingdom of God." He commanded them to "make disciples of all the nations," and he promised "to be with them always even unto the end of the world." Then he "blessed them" and "a cloud received him out of their sight."

## The Holy Spirit

When Christ was still with his Disciples he told them that he was about to leave them, but that "another Comforter" would be sent from the Father who should "guide them into all the truth" and "convict the world in respect of sin and of righteousness and of judgment."

That promise was fulfilled. Soon after the ascension, at the Feast of Pentecost, the Disciples were "filled with the Holy Spirit." The presence of the Holy Spirit in them transformed them into new men; and from that time he was their divine guide and teacher. Especially was this true of the Apostles and apostolic men. Under his illumination they read the Old Testament in a new light. The deep things of Christ were revealed to them. Their eyes were opened to behold the meaning of his death and resurrec-



tion and ascension. They recognized in the Teacher who taught them the Spirit of God.

### Jesus Christ the God-Man

In the New Testament are recorded their convictions regarding Jesus Christ. He is the "Prince of Life" and "Lord of Glory." He is "Lord of both the living and the dead," and he "shall judge the world in righteousness." He "sitteth at the right hand of God." He shall "appear a second time unto salvation." They looked for "the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." "In him dwelleth all the fulness of the godhead bodily." He is the "image of the invisible God." He is "over all, God blessed forever." "Though he was rich, yet for your sakes he became poor that ye through his poverty might be made rich."

This was the faith of the Apostles and apostolic men taught by the Spirit of God. With them and with Christians of all ages and nations we also behold in Jesus Christ the "glory of the only begotten of the Father, full of grace and truth." We too believe that he is truly God and truly man.

### The Significance of the Cross

Under the illuminating teaching of the Holy Spirit, the death of Christ was seen, as it is seen by us now, to be bound up with the whole purpose of God for the world; to be the supreme manifestation of his righteous judgment of sin and of his forgiving love, and the appointed and essential means of reconciliation between God and man. The death of Christ was thus the crown of his life on earth; and in all lands and ages the chief symbol of Christianity has been the cross.

The new life that flows from faith in the crucified and risen Christ has given victory in temptation; has strengthened weak men and women confidently to endure martyrdom for his name's sake; has transformed men sunk deep in sin. Those who have had such experiences add their testimony to the testimony of the Apostles that in the cross and resurrection of the Son of God are revealed the wisdom and power of God.

The New Testament is full of references to the deep significance of the death of Christ. "He suffered the righteous for the unrighteous that he might bring them to God." "He is the propitiation for the sins of the world." "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ," "through whom we have now received the reconciliation." "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which the world has been crucified unto me and I unto the world."

### The Significance of the Resurrection

Under the teaching of the Holy Spirit, the resurrection of Christ also was seen to be bound up with the whole purpose of God for the world. To the Christian death was no longer the dread portal leading into darkness, but a door opening into light and life eternal. In the words of St. Paul, "Christ has abolished death and brought life and immortality to light." The life in fellowship with Christ here begun shall there find perfect consummation: "to depart

and be with Christ is very far better." In the resurrection of Christ also is bound up the resurrection of the believer in Christ. The resurrection of Christ was but the first fruits of a great harvest. "Now hath Christ been raised from the dead, the first fruits of them that are asleep." "He shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." In triumphant faith therefore, with Christians of every age and nation, we join with St. Paul in his exultant words: "O death, where is thy victory? O death, where is thy sting?"

### General Principles of Christian Living

In the Bible are given these and many other like principles of Christian living.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind; and thy neighbor as thyself."

"Honor all men; love the brotherhood; fear God; honor the king." "Husbands, love your wives;" "wives, be in subjection to your husbands." "Children, obey your parents;" "fathers, provoke not your children lest they be discouraged." "Servants, obey your masters;" "masters, render unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

"As ye would that men should do unto you do ye also unto them likewise." "Be ye kind one to another, tender-hearted, forgiving each other." "Bear ye one another's burdens, and so fulfil the law of Christ." "Rejoice with them that rejoice and weep with them that weep." "If thine enemy hunger, feed him; if he thirst, give him drink." "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." "Render to no man evil for evil." "Be ye merciful even as your Father is merciful."

"Abhor that which is evil; cleave to that which is good." "Put away falsehood; speak ye truth one with his neighbor." "Let no corrupt speech proceed out of your mouth." "Let him that stole steal no more." "Be not drunken with wine." Put to death fornication, uncleanness, passion, evil desires, covetousness." "Let marriage be had in honor among all." "Put away all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings."

"Be ye free from the love of money; content with such things as ye have." "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap."

"Set your mind on the things that are above, not on the things that are upon the earth." "Follow after righteousness, godliness, faith, love, patience, meekness." "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these on things." "Seek first the kingdom of God." "Be ye perfect even as your heavenly Father is perfect."

## The Christian Religion and Society

The teaching of Christ regarding the worth of the individual has been of priceless value. It has taken the fetters from the slave; pled for the prisoner and the captive; proclaimed the sacredness of marriage; defended the honor of woman. It has been the friend of universal education, and another name for the spirit of philanthropy.

But Christ taught not only the value of the individual. The gospel that he preached was the gospel of a kingdom; of men related to one another in the bonds of society. The service of Christianity therefore is due not to the individual alone but to all; to society in all its institutions, divisions and interlacings. The family, the community, the nation, the world, all have their claims upon it. The well-being of the body, the enlightenment of the mind, justice, equity, purity, peace, the establishment of good laws, good citizenship, good government, are all things of concern to the religion of Christ.

This is the truth that is now proclaimed as never before: The application of the teachings of Christ to social, industrial and economic life; the demand for justice and equity and righteousness in every relation between man and man; the full recognition of the truth that Christianity has to do with the life that now is no less than with the life that is to come. This is the truth that is now proclaimed with a new insistence, and that is to be proclaimed until it is obeyed.

## The Christian Religion and the State

The great principles set forth in the Christian Scriptures determining the relation of the Christian to the State are these:

"Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil."

"Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear, honor to whom honor."

"Be subject to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as sent by him for vengeance on evil doers and for praise to them that do well."

"Render unto Caesar the things that are Caesar's and unto God the things that are God's."

## The Christian Church and the Great Commission

When Christ was about to leave his Disciples, he commanded them, "Go ye and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe

all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." This was the Great Commission. This commission the Apostles and the early Christians endeavored to obey; and from the small beginnings recorded in the New Testament have grown the Church of Christ throughout the world, and the whole Christian movement with all its myriad branches.

The Christian Church has been known in various lands and ages under various names and various forms of government. Often during its history it has proved itself unworthy of its title and high calling. But despite all its lapses and all the lapses of its members, it has preserved the truth and life revealed by Jesus Christ and transmitted them to men. It has founded institutions for the advancement of learning, for the care of the distressed, for the relief of the suffering; and it has given the impulse to the State to do likewise. It has raised up leaders to serve the world in countless ways. It has leavened with the teachings of Christ degraded tribes and great nations. If, as an organization, it has at times forgotten the spirit of Christ and shown itself a foe to civil and religious freedom, from it also has gone forth the noble army of martyrs whose blood has been the seed of freedom, both civil and religious.

For all that it has done it should be given due honor; but it must be confessed that the Church of Christ has rendered to the Great Commission but an imperfect obedience. This is now seen with steadily increasing clearness by both the Church and the world; and Christian men are today repeating, with a vision of greater faithfulness and greater victories rising before them, the words of Christ, "The Field is the world." In the words of St Paul, "Forgetting the things which are behind and stretching forward to the things that are before," the Church of Christ in every land is to "press on toward the goal unto the prize of the high calling of God in Christ Jesus."

## Christian Worship

From the first days of Christianity Christians have been accustomed to meet together on the Lord's Day and at other times for common worship. In these assemblies the Christian Scriptures are read, prayers are offered to God, hymns are sung, the Christian faith and duties are preached, and the rite of baptism is administered.

In their prayers Christians render thanks to God for all his mercies, confess to him their shortcomings, and seek from him forgiveness and strength for Christian living. They ask for all things needful as well for the body as for the soul. Especially do they pray for their own countries and for all in authority in them; for all who are in any way afflicted in mind, body or estate; for all Christians in every land; for all the nations of the world, and for the establishment in all the world of the kingdom of God.

It is the teaching of Christ that all prayers be offered in submission to the holy and loving will of God; and it is a chief aim of Christian prayer to bring the will of the suppliant into harmony with the will of God. This character of Christian prayer is well shown in the brief prayer which Christ taught his Disciples, and which is commonly called, the Lord's Prayer: "Our Father



who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For thine is the kingdom, and the power, and the glory forever. Amen."

From time to time in their assemblies for worship Christians also commemorate the death of Christ; rever-

ently partaking of bread and wine in memory of him. This is in accordance with his own words. At the Last Supper with his Disciples on the night of his betrayal, "He took bread, and when he had given thanks he brake it and gave it to them, saying, This is my body which is given for you: This do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you." This commemoration of the death of Christ is called the Lord's Supper or the Holy Communion.

### The Bible

The Bible is the authoritative book of the Christian religion and the touchstone of Christian teaching. It is composed of the Old and the New Testament. The Old Testament comprises the sacred writings of the Jewish nation written by the Prophets and holy men of old. The New Testament comprises the Four Gospels, the Acts of the Apostles, the Epistles and the Book of the Revelation. The gospels are narratives of the life, death, resurrection, ascension, and teachings of Christ. They were written that the early Christians might know the "certainty of the things in which they had been instructed," and which they had received from "eye-witnesses and ministers of the word." In the Acts of the Apostles is given an account of the first spread of Christianity. The Epistles and the Book of the Revelation also were originally written for the instruction and edification of the early Christians. They set forth the deep truths of Christianity; are full of wisdom and abound in joy and victorious faith. The writers of the New Testament were Apostles or apostolic men; and, like the writers of the Old Testament, they were men who "spoke from God, being moved by the Holy Spirit."

### Conclusion

This, in brief, is an account of the Christian religion as it is recorded in the New Testament; and as, in its main outlines, it is believed by us and by the Christian Church throughout the world.

LET US REPEAT IT THAT THE HEART OF THE CHRISTIAN RELIGION IS JESUS CHRIST HIMSELF. HE IS THE KEY TO ALL MAN'S DEEPEST PROBLEMS, THE ANSWER TO ALL HIS NEEDS AND ASPIRATIONS. IN HIM ARE REVEALED THE CHARACTER AND PURPOSE OF GOD AND THE POSSIBILITIES OF MAN. THROUGH HIM GOD SPEAKS TO ALL MEN, SUMMONING THEM FROM SIN AND TO RECONCILIATION WITH HIMSELF. THROUGH FAITH IN HIM MEN RECEIVE FORGIVENESS OF SIN AND POWER TO LIVE IN THE MIDST OF THIS WORLD THE LIFE OF SONS OF GOD, VICTORIOUS OVER SIN AND POSSESSED BY A SPIRIT OF FAITH AND HOPE AND LOVE.

Therefore do we like St. Paul, desire to "preach Christ Jesus as Lord." Notwithstanding many imperfections we strive to be like him ourselves and to present him to all who hunger and thirst after righteousness and peace. For it is our profound conviction that only through personal discipleship to Jesus Christ are the moral and spiritual problems of Japan both individual and national to be solved and the aspirations of every heart satisfied. The truth of our testimony and the efficacy of the Gospel of Christ can be fully tested only by experience. As our Lord said, "If any man willeth to do the will of God, he shall know of the teaching, whether it be of God." But our conviction cannot be shaken that every man who repents of sin and loyally accepts Christ as his Saviour and Lord will become a new creature. Old things will pass away, and he will enter into a new spiritual world, even the eternal kingdom of God.

## SAYS JAPAN'S HOPE IS IN PREPAREDNESS

Prof. Kambe of the Imperial University Sees Peril in Jealousy of White Nations.

James Dec 8/15  
THINKS GERMANS A MENACE

And Fears That America, Russia, and Teutons May One Day Unite Against His Country.

That Japan's only hope so far as the white nations are concerned is one of "power," and that even the nations that now profess the warmest friendship for Japan will become her enemies if Japan "comes into any inordinate degree of prominence" is the argument of Professor Masao Kambe of the Imperial Japanese University at Kyoto. He asks who can deny that some day Germany may unite with Russia and the United States against Japan, and Japan's duty is, he adds, to be prepared for such an emergency.

Professor Kambe gives his views in the December issue of the Japan Magazine of Tokio in an article captioned "Japan's Policy." It is evident now, he says, that the position of Japan will be enhanced rather than retarded as a result of the present war, while most of the European nations "will be more or less, weakened by the disastrous struggle.

The United States, he says, will derive many important advantages as a result of the war, but perhaps not so many as will Japan.

"The higher a nation rises," Professor Kambe says, "the more conspicuous a target does it become and the more violently will the storms of international jealousy beat about its head. In the case of a yellow nation the jealousy of the West would be only the more fierce. Many of Japan's present friends are such only because it is advantageous to them and on these, of course, she cannot depend. And now a new enemy has been added in the person of Germany.

"Germany may, indeed, enter into friendly relations with Japan after this war, but we can rest assured that it will be only a temporary convenience to both sides. In the opinion of many people here, indeed, the need of a new enemy in the all-powerful Germany is suffi-

cient to nullify all Japan's gains in the war. Now that the thing is done it cannot be undone and all Japan can do is to prepare to meet even the mightiest that may attack her, so as to avert the catastrophe. Some regard the extraordinary activity of the Okuma Cabinet in expanding army and navy as unnecessary, but they little understand the situation. In the final issue it is the nation that is responsible.

A Cabinet may escape the result of its errors by resigning, but a nation cannot resign. A nation must be wise enough to supervise the acts of its Ministers of State and see that they make no mistakes or lead the nation into danger. Such mistakes as happened in connection with the negotiations at Peking would not have occurred had we been a people able to oversee what our officials were about. The main thing is to make the nation strong; for a powerful nation need fear nothing. Our officials must be careful not to isolate us among the nations either by rashness of policy or making others envious us. Let every hostile country be a whip to urge us on to greater defense strength and thus be an assurance that our strength will accrue to our advantage. All it depends on the nation itself, how it can accumulate and conserve its power. Our own enemy is always within."

### Education the Secret.

If Japan is to meet the responsibilities that will be thrust upon her as a result of the European war, says Professor Kambe, "it will be necessary for her to imitate Germany." Germany, he adds, is "asserting herself with might, and she believes that she is right." The secret of German power, he says, is education, an education by which she was forced the nation to serve the State and make the State great. That is the main education, he adds, that is needed in Japan.

"In Germany, therefore, we have picture of a great power carefully and intelligently built up and prudent. In the present war Germany may have lost the sympathy of the world, but no one doubts the strength of her power; all can appreciate the greatness of her power. With such marvelous resource she will soon reappear as a great power. It is our duty, he has suggested, may be friendly to Japan for a time, as convenience serves, but she is a power with which Japan has to reckon. Who can say that some day she will not unite with Russia or America against Japan? At any rate, it is our duty to be prepared for such an emergency.

"The Japan must not waste her time and energy by internecine dispute and strife, but proceed to get into the necessities and be independent of foreign countries. She must be able to supply the demands of the south seas and bring them commercially under her sway. We cannot do better than follow the German method of depending on outside assistance. We should strive to create a powerful national spirit, and realize it in our minds in robust bodies, regardless of expenditure of hindrance! Then we should utilize our knowledge and strength for military and economic purposes so as to be successful in competition with other countries. Such preparation cannot be left to individuals; it must be a State duty and







His Invitation Accepted for a Frank Discussion of the Relations of Japan and the United States.

Dec 8, 15

By GEORGE BRONSON REA,  
Editor of The Far Eastern Review.

To the Editor of The New York Times:

Baron Shibusawa, the philanthropist and Morgan of Japan, brings to America a message of peace and good-will. He tells us that he wants a frank and honest talk straight from the heart with the leaders of public opinion in this country, as he believes this to be the best way of settling international troubles.

The Baron states that the relations between his country and America were always intimate and cordial until about 1905, when the situation was altered by an unfortunate policy of discrimination against Japanese immigrants in California. The change in the friendly sentiments is shouldered on to America. Constant iteration and reiteration has convinced the Japanese, from the highest to the lowest, that America is the aggressor, and that all hard feelings are traceable to the school incident in San Francisco in 1905.

American sympathy and friendship for Japan is proverbial. It was fully demonstrated during her war with Russia. It is now an acknowledged fact, that although victorious on land and sea, prolongation of the war meant financial exhaustion to Japan, with the possibility of ultimate defeat as her armies were lured northward into the bitter cold of Upper Manchuria far away from their base of supplies at Port Arthur. In fact, Russia maintains that had the war endured a few months longer the tide of victory would have been turned in her favor.

At this juncture the hard-pressed Japanese Government solicited President Roosevelt to intervene. True to the traditional friendship existing between the two countries, President Roosevelt whole-heartedly responded and succeeded in bringing about the negotiations terminating in the Peace of Portsmouth. The great truth in this statement is that the overture for peace emanated from Japan. The truth was known to only a few of the higher officials of the two Governments, and the traditions of diplomacy together with an honest, friendly sentiment operated to preserve it as a State secret. The diary of the late John Hay published recently in Harper's Magazine, however, mentions the incident and so removes the ban of silence and permits a freer newspaper mention of this otherwise sealed chapter of international diplomacy.

Does Baron Shibusawa remember the violent anti-American demonstration which swept over Japan when the news of the Portsmouth Treaty was communicated to the masses? It was only recently that some jingoes in Japan suggested the idea of celebrating the anniversary of these anti-American outbursts. Can it be denied that the people of Japan, enraged at having to bear the costs of the war themselves, accused America of intervening in favor of Russia to deprive them of their rightful fruits of victory? Ignorant of the desperate financial straits of their Government, and seeing only the glorious victories of their arms, the people of Japan could not understand why they had to relinquish the right to an indemnity.

I ask Baron Shibusawa whether the Government of his country has ever informed its people of its dire straits at the time it appealed to President Roose-

vell to intervene in their behalf and bring about peace? Do the people of Japan understand that American sympathy answering their friendly call for assistance in their hour of need was instrumental in saving them from further losses and possible defeat?

In his sincere and manly desire for a frank and honest talk to arrive at a better understanding between the two nations, Baron Shibusawa lays stress on the right to full recognition of his people in this country with the white races of Europe.

Having the recognition of equality which comes from education and a mutual understanding, or any discussion as to the qualifications of the Japanese laborer for assimilation into our body politic, and admitting the injustice of many of the objections raised against his entrance into this country, is it fair to ask the spokesman for Japan if his people practice in the East what they now demand from the West?

In 1871 the despised Eta, the outcasts of Japan, were elevated by imperial decree to full citizenship and equality with the other classes of the community. There is little or no racial difference between the Eta people and other Japanese. The law made them equal. Have the people of Japan lived up to and carried out the wishes of the late Emperor and conceded equality to the Eta?

The Far East, a prominent weekly publication of Tokio, in its issue of June 8 of last year, says:

The following circular has been distributed among the leading men of Tokio by Tenjo Goya, acting as Baron Shibusawa's secretary.

"There is nothing that brings more disgrace on the humanity of these days of progressive civilization than race prejudice. This is particularly so in those instances where contempt and exclusion are extended to a section of the same people in this country without any valid reason—which, by the way, cannot be found in our literature. This state of affairs we most deeply regret. It is no more than disrespect to the profound benevolence of the late Emperor and disregard of the principles of humanity, and we cannot let it still and allow such things to continue. Therefore, we people of one mind have founded the Teikoku Kokokai (Imperial Association for the Advancement of Public Humanity) in order to fulfill the gracious will of the late Emperor."

The Far East then says:

Baron Shibusawa is President of the Foundation Committee of this new society. It is a healthy sign of the trend of public opinion in this country that the Japanese are recognizing the existence among themselves of a form of race prejudice that has little excuse—the common dislike in which the Eta class are held. To deny the naturalness of the feelings of race prejudice among races who have separated from each other in color, beliefs, and traditions, while entertaining repugnance for a people long ago assimilated, practically, among the Japanese is illogical and calculated to provoke a prompt retort from other nations.

What is the Japanese definition of racial equality? Is it fair to seek for the

explanation in the Japanese treatment of the Formosan Chinese, now called Formosans? Count Itagaki, one of the foremost statesmen and humanitarians of Japan, is a reliable witness. In the Japan Financial and Economical Monthly for August of last year Count Itagaki says:

posals. I can see no force in the pretention that the request to employ Japanese political, military, and financial advisers is an assertion by Japan of her political paramountcy over China. Does not China employ many foreign advisers—political, military, and financial? Is not Peking populated with scores of such titular foreign advisers? Out of 3,928 foreign employes in China there are at present 245 Japanese. While the remainder is made up of 1,105 English, 1,003 French, 533 Germans, 463 Russians, 174 Americans, and others.

Nor is there any reason why China should not heed the advice of her friend, which aims at efficiency and uniformity of arms and ammunition. The present war has demonstrated conclusively that munitions are an important factor in the success of modern warfare. If China is courageous enough to acknowledge her awful deficiency in that respect and wise enough to take steps to mend the matter, why should she refuse the proposal of Japan? Still less is it easy to comprehend why Japan is not entitled to enjoy in China the same privilege of holding land and property for the purpose of education and charity which the western nations have been enjoying for decades.

In short, to cement the bond of amity and friendship with China and to work out together their own destinies in the Far East is, then, the fundamental China policy of Japan. For upon their co-operation depends the healthy political development of the Far East. And at the same time, co-operation and not antagonism, I believe, should be the watchword to guide the course of America and Japan in the Far East. In saying this I am sure that I shall have

the approval and indorsement of the vast majority of the American people.

CHINESE REVOLT GROWS.

16,000 Revolutionaries Said to be Attacking Kwangtung Province.

SAN FRANCISCO, March 21.—Officials of the Chinese Republic Association here today received a cablegram from revolutionary leaders in China declaring that a force of 16,000 revolutionists under General Lu Yung-ting, Military Governor of Kwangsi, was engaged in an attack upon the bordering Province of Kwangtung. The Commercial Society of the attacked province has implored its Military Governor to declare Kwangtung independent of the rule of Yuan Shih-kai, according to the cablegram. According to the officials of the association, six Provinces—Yunnan, Kweichow, Szechuen, Hunan, Kwansi, and Kansai—are now in revolt. The attacked Province of Kwangtung is practically surrounded by these.

Loong Gok-tung, editor of the Chinese Republic Journal, published in San Francisco, will succeed Tong King Chong, who died ten days ago, as head of the Chinese Republic Association, it was announced today. The association is raising funds for the revolution. Nearly \$1,000,000 already has been subscribed.

It is a fact that the authorities show discriminatory treatment of the natives. Japan's colonial policy, unlike that of England in India, should be one of assimilation, and no discrimination should be made between Japanese and Formosans in their treatment.

Twenty years have elapsed since Formosa was ceded to Japan, but no intermarriage between Japanese and Formosans is legally allowed. With regard to education, only that which is necessary to gain a livelihood is given to the natives; the higher education necessary for civilized people is denied to them. No franchise is given the Formosans, and the freedom of speech as regards personal rights is withheld.

The Far East, in its issue of Oct. 9 of this year, just eight weeks ago, tells us that a new "conspiracy" has developed in Formosa, and adds:

Five hundred and five unfortunates were sentenced to death; seven have been given fifteen years' imprisonment, thirty-eight to twelve years, and three hundred nine years. Four hundred are still awaiting trial. A grim record. It is the Government's policy to rule Formosa in military fashion, and, in the words of an angry student, the public be damned. Turn on the light in Formosa.

With the fate of their brethren in Formosa always before them, is it strange that intelligent and patriotic Chinese decline to accept at their face value Japan's protestations of amity and goodwill? The Formosans are Chinese. They cannot be confounded with the aborigines. If Chinese in Formosa are treated with contempt and denied the rights of subjects of the empire, what can the Chinese on the mainland expect from the benevolent domination of Japan in their affairs, as foreshadowed in the suggested Japanese Monroe Doctrine? The Formosans and Koreans are conquered races. The Constitution of Japan is not yet extended to them. It is not fair to remind the Japanese that before they can honorably expect to receive the full recognition of their equality by the West they should make some effort to practice in their own country what they preach to the West?

Baron Shibusawa, as the spokesman for Japan, revives one of the vital questions advanced by Count Okuma and others. The Baron says: "There is a big field for co-operation between the United States and Japan. You have the capital, science, and experience. We are near China, understand the Chinese, and are racially closely allied to them. So there is no reason why these two nations, by co-operation, should not succeed in taking the largest share in the peaceful exploitation of China. Here is an example of what I mean from my experience as a mill owner: When you set up mills in China you find that you cannot get foremen there. To bring them from America would be costly. It would be most economical to employ Japanese."

Baron Shibusawa is the leading banker of Japan. The above reasoning, applied to his experience as a mill owner, if extended to finance and banking, carries the same significance. When we desire to transact business with the sovereign State of China it will be more economical to employ Japanese as brokers or intermediaries! Is this the real meaning of Baron Shibusawa's message?

One of Count Okuma's first pronouncements of policy when he assumed the premiership was to advocate the extension of the political alliance with Great Britain into a commercial partnership for the exploitation of China. Count Okuma pointed out the difficulties experienced by Europeans in doing business with the Chinese authorities, and said all these would be obviated and negotiations expedited if Japan were permitted to extract the valuable concessions from the Chinese Government. Because Japan is near China, and her

people are racially allied, an understand each other, and because of Japan's knowledge in dealing with China, it was urged that Great Britain should consent to Japan's acting as the go-between or "honest broker." Count Okuma contended that British firms would be saved from the annoying delays incidental to conducting business with Chinese authorities, her investors would be provided with a safe field for the profitable investment of their capital under the guarantee of the Japanese Government, and her manufacturers would obtain an expanding and assured market for the sale of their manufactured products. To Japan would accrue the diplomatic rewards, plus the usual brokerage commission and percentage of the profits. All that was needed was for Great Britain to concede Japan's right in principle to dominate China, and betray her oft-repeated and solemn assurances to respect the political integrity of China. Count Okuma's subtle plea fell on deaf ears. Britain rejected the proposal.

The doctrine that was rejected by Great Britain has been assiduously preached in America. Forces have been strenuously working in this country to win the American financiers' support to this Oriental interpretation of dollar diplomacy.

The solemn interlocking treaties of the powers, together with the open-door doctrine, guarantees the political and territorial integrity of China. The suggestion that Japan's guarantee is essential to a safe investment is again an insult to the good faith and honorable intentions of the treaty powers. The guarantee of Japan to a business transaction with the Chinese Government can only be defended on the assumption that our own Government is too weak and devoid to protect the investment of its own citizens. Is Chinese independence to be sacrificed to the profit and commission on a loan issue? Is China to be denied the right of working out her own national salvation for the sake of a few miserable dollars? Is this the meaning of joint American-Japanese co-operation in the peaceful exploitation of China? GEORGE BRONSON REA. New York, Dec. 6, 1915.

## OKUMA DEFENDS ALLIANCE.

Rebukes Critics, Insisting Japan is Loyal to England.

TOKIO, March 13. (Correspondence of The Associated Press.)—Spurred to speech by persistent attacks on the Anglo-Japanese alliance by several Japanese newspapers, Count Okuma, the Premier, in an interview yesterday insisted on Japan's unwavering fidelity to the agreement with Great Britain. He declared that Great Britain, Japan, Russia, France, and Italy must hold together to crush their common foe.

"The spirit of chivalry and loyalty to a friend," said the Premier, "is strong among the Japanese, and this spirit has been manifested in many ways since the outbreak of the war. We have no fear that the leading men of America or of any other country will doubt Japan's sincerity or loyalty because of the writings and mouthings of a sensational newspaper any more than we of Japan doubt the friendship or the loyalty of England or America because a few newspapers say unkind things or publish untruths about us. We are doing everything we can to assist England in fighting her enemy."

"It is true that recently a small section of the Japanese press has taken a stand that might be regarded as anti-British. It has been suggested to me that such newspapers should be rigorously dealt with, but I regard the muzzling of the press as a dangerous thing unless the newspapers overstep the bounds. The absolute freedom of the press is a principle to which I have always adhered. Besides, every one should endeavor to take a broad view of any situation, and if we do so in this case it will readily be seen that a so-called anti-British sentiment is confined to an extremely limited circle, and that, indeed, the vast majority of the people of this country and of the press of Japan are extremely friendly to England and the Allies."

Count Okuma declared he desired to assert positively that Japan was loyal to her alliance, friendly to Great Britain, and faithful to all her undertakings.

"The alliance," he asserted, "is just as strong today as ever it was, benefiting Japan and benefiting Britain."

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# THE CHENG-CHIATUN AFFAIR.

## Japanese Version of the Incident Which Has Added to the Difficulties of the Far Eastern Situation.

By JIUJI G. KASAI.

San Francisco, Sept. 15, 1916.

To the Editor of The New York Times:

At the time when the national sentiment in Japan was gradually crystallizing into a very friendly attitude toward China the attack of Chinese troops upon Japanese soldiers in Cheng-Chi-atun was singularly unfortunate. After the death of Yuan Shih-kai last June the leaders of the dominant political parties in Japan united to formulate a peaceful policy toward China. They resolved to support President Li Yuan-Hung in his efforts to establish a strong Central Government capable of maintaining peace and order in the Chinese Republic.

The Cheng-Chi-atun affair, therefore, caused a great disappointment to Japanese well-wishers of China. The incident was most deplorable, for it has not only caused enmity between the peoples of Japan and China, but it has since created a suspicion in the United States, which has interpreted it as an indication of Japan's aggressive move toward China. In spite of hostile criticisms on the part of the people of its "weak Chinese policy," the Japanese Government has maintained a pacific attitude toward China, with a view to an amicable solution of the question.

Soon after the unfortunate incident in Cheng-Chi-atun, Captain Dalkicci Inouye, commander of the Japanese forces stationed there, telegraphed an official report to Tokio. The Foreign Office dispatched there Hideoji Sakawa, Acting Consul of Tieling, to make a thorough investigation, and the official statement concerning the incident has been made public in Tokio. Let us now review the facts of the case.

Cheng-Chi-atun is a town in Manchuria near the border of Mongolia, and has a population of about 22,000. It is about twenty miles northwest of Shi-Pingai, on the South Manchurian Railway, and is a key to the Mongolian trade. In the fiscal year of 1915 the imports amounted to 3,170,000 yen, consisting chiefly of cotton goods, kerosene, hardware, and salt; while the exports, amounting to 1,270,000 yen, consisted of kaolin, soya beans, leather, and furs. In August, 1915, there were 113 Japanese—mostly merchants and their families—as well as a company of Japanese soldiers stationed there since the attack of Chinese troops upon Japanese residents a few years ago. There is a branch office of the Japanese Consulate of Tieling.

On Aug. 13 about 3:30 P. M., Kiyo-kichi Yoshimoto, an employe of a local Japanese drug store, was accosted on a street of Cheng-Chi-atun by a Chinese soldier of the Twenty-eighth Regiment. Yoshimoto tried his best to avoid trouble and hastened home. Suddenly Chinese soldiers attacked him from behind, inflicting many wounds upon him. After desperate effort Yoshimoto succeeded in escaping from the assailants, and reached the Japanese Consulate to report the case. Thereupon Matsutaro Kawase, police officer of the consulate, hastened to the Chinese barracks and asked for an explanation. But, having been threatened with bayonets by Chinese soldiers, the Japanese officer fled to the headquarters of the Japanese guards.

Immediately, Captain Kichi Inouye dispatched to the scene of trouble twenty guards under the command of Lieutenant Hikoji Matsuo. Upon the arrival

at the Chinese barracks Lieutenant Matsuo demanded that the Chinese authorities should produce the soldiers who attacked the Japanese merchant. When this was refused by the Chinese the lieutenant asked for an interview with the commandant of the barracks. The Chinese soldiers not only refused it in the most insulting manner, but also threatened him with bayonets and gun. Presently Chinese soldiers within the barracks suddenly fired upon the Japanese soldiers standing outside, killing the police officer, Kawase, and fatally wounding Lieutenant Matsuo and several others. Though stunned by this sudden attack, the Japanese soldiers faced the situation with courage and re-

turned the shots. But as the odds were so overwhelmingly against the Japanese they retreated gradually to their headquarters, which were soon besieged by the Chinese, who fired upon them from all sides. Alarmed by the news, the Japanese military headquarters at Mukden rushed to Cheng-Chi-atun a battalion of soldiers.

The Chinese soldiers kept on firing until the following noon, and seven Japanese officers and men were killed and eight were fatally wounded. On Aug. 14, General Tseng-Tsolin of Mukden sent his representative to Japanese Consul General Yata to apologize for the aggression of Chinese soldiers and to express his desire of co-operating with the Japanese authorities for the amicable solution of the question.

In order to know the trend of public opinion in Japan concerning the Cheng-Chi-atun affair it may not be amiss to quote from the editorial of the Jiji Shimpo, which on Sept. 22 said:

In the light of actual facts the blame is plainly on the Chinese side. Yet Liang Shih-yang lie followers, who have been hostile to President Li Yuan-Hung, have been blaming Japan by misrepresenting facts, and have incited popular resentment against Japan in order to embarrass the President. This is a very serious affair, and may threaten the cordial relations of the two countries. It injures the feeling of our people, and will cause serious international complications between the two neighbors, who have become very friendly recently.

Japan has been seeking better understanding with China, and does not wish to threaten her. She wishes that the present question will not interfere with the amicable relations of our two nations. Nevertheless, the importance of the question places the responsibility, not on local officials, but on the Central Government at Peking. It is supposed that with a thorough investigation by Consul Sakawa, Japan will commence negotiations with China. Though the nature of the demand has not been decided upon, the punishment of the offenders and the apologies of the responsible officials will be demanded. It is also expected that the Government will negotiate for a guarantee for future peace and to deter the present unfortunate incident by repeated by anti-Japanese soldiers of China stationed in Mongolia it would not only jeopardize the residence of our people in Mongolia, but would nullify the rights of residence and trade in the territory which we have secured from China. This we cannot endure.

It is therefore most urgent that we should adopt such measures as would prevent its recurrence in the future. It matters not whether the Chinese or the Japanese Government takes the measure. At any rate it is necessary at this moment that we should secure a guarantee for the future.

Doan's will be discussed at the negotiations between the two Governments. Since the two nations have been eager to maintain peace and harmony it is expected that there will be a satisfactory settlement.

In the light of these facts, students of international law will not fail to discover that in the Cheng-Chi-atun affair the wrong was on the side of China. In her demand on China, it is evident that Japan wishes to prevent the recurrence of similar trouble in Manchuria and Inner Mongolia, where her subjects have the rights of residence and trade. Japan's demand is reasonable, and does not violate the open-door principle. Japan entertains no ambitions to dominate China, as has been feared by the Chinese and the Americans alike. On the contrary, she wishes to see China become dominant and capable of maintaining her own independence and sovereignty. Japan adheres faithfully to the principle of China's territorial integrity and equal opportunity, which has been her guiding policy and the spirit of the Anglo-Japanese Alliance, of the Root-Takahira understanding with the United States, of the Franco-Japanese agreement, and of the recent Russo-Japanese Convention. It goes without saying that Japan's demand on China neither violates nor concerns American rights in the Far East, any more than America's demand on Mexico threatens Japanese interest.

JIUJI G. KASAI.

## JAPANESE QUESTION TO LOOM UP AGAIN

Baron Sakatani Says Status of  
His Countrymen Here Must Be  
Settled When War Ends.

### CALLS OUR LAWS UNFAIR

But Hopes for an Amicable Under-  
standing—No Alarm Now Over  
Increase of Our Navy.

*My Spence* — *Sept 27, 16*  
Baron Yoshio Sakatani, one of Japan's foremost economists, former Mayor of Tokio, and a delegate to the recent Economic Conference of the Allies in Paris, said in an interview yesterday at the Hotel Astor that one of the world's biggest economic questions to be settled after the war was the status of Japanese in the United States.

The Baron referred to the "justice and necessity" of the repeal of American laws regarded by the Japanese as discriminating against them. He thought this end would be obtained by peaceful means—through a common understanding of the two peoples of the ideals and purposes of the other. He said the Japanese desired nothing of the United States except the same treatment accorded to other civilized peoples. He called "unjust and unfair" the law which differentiates Japanese from the citizens of other foreign countries.

He said America had profited by Japan's patrol of the Far Eastern waters, and that the United States would gain much by Japan's maintaining the "open door" into China, which he put forward as the sole aim of Tokio's participation in the affairs of China.

The Baron is on his way home from the Paris conference. He arrived here Sunday, and will spend two weeks in New York, after which he will go to

Vancouver to sail for Japan. It is his third visit to New York.

He said the friendship between the Japanese and Americans was traditional, and that it would always continue, provided the two peoples understood one another perfectly, and he referred to the agencies of the Japanese Society in this country and of the America's Friends Society in Japan as important factors in bringing about a complete mutual understanding. The Baron illustrated the influence of mutual trust and confidence when he was asked to comment upon the Japanese conception of the meaning of the American program for a greater navy.

#### Both Navies for Defense.

"When any great power begins to increase its armament on a sudden and gigantic scale," he said, "it is a matter of great concern to other powers to know the motive. Because of the location of the United States, protected by wide oceans, Japan saw no direct necessity for America's great new naval program. It might have led our people to study the motive of your country. But the friendship of the two peoples is traditional. It was right, it is right, that this friendship should accomplish good. Japan, too, is building for its navy. Now, when both sides understand that the other's greater navy is for defensive purposes, the concern of the other for the motive back of the increase ceases to be a concern."

When the Baron was asked to tell against whom Japan wished to defend herself, his replies were not directed.

"Whom does Japan fear?" he was asked.

"Whom does the United States fear?"

The Baron was asked directly if he considered it fair to see in the naval program of either country a reflection of the Japanese question in California. "No," he answered quickly. "That situation was one of great concern to the Japanese at first. You see, there were the gentlemen's agreement between the two countries that there should be no great increase of Japanese immigration into this country. The gentlemen who were established here should have just and fair treatment. Japan kept her word, and Japanese immigration stopped. The number of Japanese in this country is constantly on the decrease."

#### Feels Crisis Has Passed.

"However much it may have hurt, we feel that the crisis has passed, and that the matter will be adjusted amicably in time. I think you must admit that it should be settled. There is no desire on the part of Japan to overthrow your country, as some of your newspapers would have you believe. You will find that, after this great war, every country will preserve its people within its boundaries."

"It is the principle of the thing for which we contend; it is the insult that hurts us. It is my dream that the people of the two countries shall so understand each other, shall become such good friends, that the great American people will be zoned to accord to the civilized and accomplished Japanese the same courtesies and rights we accord to your most respected folk in great Japan. In the name of justice this will come to be. I feel it must come to be."

"Japan," he continued, "seeks no power of offensive; it will have ample power of defensive."

The Baron was asked if his statement that after the war it would be a case of Japan for Japanese and Japanese for Japan was any contradiction of the belief in the same quarters that Japan would seek in China an outlet for surplus population.

"Japan will do no such thing," was his reply. "Japan couldn't. How could we send out workmen to compete against Chinese workmen, who are cheaper?"

"But how about Japanese running factories in China with Chinese labor?" he was asked.

"Ah," he replied, "that is something different."

#### Discusses China Program.

"Has the development of the Japanese Navy any connection with Japan's China program?" he was asked.

"Perhaps," he smiled. "Why did

#### Japan Fight Russia?

"Let me tell you," he went on, "that Japan's program in China is to secure the open door in China for Japan and for every other country."

After explaining that Japan fought Russia because Japan thought Russia was going to occupy Manchuria, and intimating that Japan would fight any one who tried to interfere with the open door in China, Baron Sakatani said:

"What Japan wants is a square deal. We have secured a square deal for Japan in China and we have secured a square deal for every one else. Japan's open-door policy in China is a guarantee to every one that she can have an open field and a fair fight for commerce in China."

It was suggested to the Baron that it was a safe stand to Japan to take in the premises because her proximity to China and other manufacturing facilities gave her a tight grip on much of China's trade.

"All right," he replied, "grant that. Under the law, America and all other nations have the same show if they can manufacture as cheaply. Pay on your protective tariff, alike to all, and we have no objection. But here—your business man can go into Japan, can go into China, and he can get a square deal when we come to America and get a square deal? We cannot. And why not? If we are intelligent enough to be able enough to compete with the great Americans, why discriminate against us? We want the same opportunity, the same treatment, you give other civilized peoples."

#### No Desire for Philippines.

The Baron was asked if Japan wanted the Philippines.

"They belong to America," he replied.

"But if they were free?" he was asked.

"America will always have some sort of guardianship over the Philippines," he said. "America will not turn them away. The people are too irresponsible. No, I tell you, the Japanese have enough to do in Japan."

Baron Sakatani showed considerable feeling when he was asked if there was any truth in the oft-repeated reports that Japanese were among the officers of Mexican troops.

"That is not true," he said, emphatically. "It is absurd. I suppose some Mexicans have been taken for Japanese. That has happened before. If there are Japanese fighting in Mexico, which I don't believe, the Japanese Government knows nothing whatever of it."

The Baron characterized as canards reports that Japan had a coaling station or two in Mexico.

"Reports circulated in some of your newspapers do much harm to that feeling of mutual trust which must solve all differences that might arise between the two nations," he said.

The Baron said a recent report published in a New York newspaper that all of the munitions of war supplied the Allies by Japan were made in Government plants and that the profits went to the munitions treasury was incorrect.

"Before the war," he said, "ammunition and other munitions were made in Government factories, but since the war started just as has been the case in America, many private firms have gone into the munitions business and they keep the profits they make."

The Baron is known as one of Japan's first peace advocates. He was Japan's delegate to the economists' Conference held in Berne in 1911 at the instigation of the Carnegie Peace Endowment.

He was Mayor of Tokyo from 1912 to 1914. Baron Sakatani was the guest of honor at a dinner held at the Century Club last night.

Baron Sakatani will be entertained today at luncheon at the Lawyers' Club. Seward Prosser will be master and the speakers will be Baron Sakatani, A. Barton Hepburn, Darwin P. Kingsley, Lindsay Russell and Dr. T. Iyemaga.

## FOUND JAPAN FRIENDLY.

### Ex-Judge Gary Says Nation's Leaders Want Peace With Us.

ST. LOUIS, Oct. 27.—Ex-Judge Elbert H. Gary, President of the American Iron and Steel Institute, asserted here today in an address at the semi-annual meeting of the organization that the leading men of Japan were anxious for permanent, peaceable and friendly relations with the United States. Mr. Gary's talk was given in response to a request from the Institute's Directors that he discuss his Summer journey to the Orient, where he visited the Philippines, China, and Japan.

"For some time there have been suggestions," Mr. Gary said, "in public and in private, in the United States, and Japan as well, that, for numerous reasons not necessary to recite, there was possibility, if not likelihood, of active hostility between the two countries."

"I said repeatedly on my own responsibility, making no claim except that I believe I could accurately represent public sentiment, and a large majority of the people of the United States did not desire, but would deplore and stubbornly oppose, war with Japan, except in self-defense, and that they were of the opinion there is not now nor will be any cause for serious trouble or disagreement, and that there need be no conflict of opinion which could not be finally and satisfactorily settled by mutual negotiation and consideration. I also expressed the belief that our Government Administration is and would be inclined toward this most desirable exercise of authority. To all this I am sure this large company of representative business men will heartily subscribe. I would repeat and emphasize the sentiments thus expressed."

"And now, gentlemen, I am bared to you in words just as emphatic as to you in belief no less absolute that the leading and controlling men of Japan are equally anxious to have a continuance, permanently, of the peaceable and friendly relations now existing between these two countries."

"That there may be exceptions may go without saying; it would be usual, and need excite no surprise nor fear if such is the fact. Still, I have no positive information on which to base this conjecture. I had good opportunity to ascertain the real situation, though my visit to Japan was comparatively short. The most prominent and influential men in Japan are outspoken in their profession of friendship toward the United States."

Mr. Gary said that, basing his opinion on inquiry and study, he had concluded that Japan desired that China should become "firmly established as a sound, peaceful, progressive, prosperous, and rich Government with free and open seaports," with all outside countries on a just and profitable basis.

Discussing conditions in China, he described the Government there as "an honest, unselfish, capable, industrious, and harmonious organization" which realized that the country had not kept pace with others in the progressive march of nations and which was seeking a solution of China's problems.

Time, Oct. 28, '16



# WOULD "CHASTISE" CHINA

8/30/16  
If Necessary, Says Japanese Diplomat, as a Father a Wayward Son.

TOKIO, Oct. 1. (Correspondence of The Associated Press.)—In view of Japan's negotiations to extend her influence in China, more especially in Eastern Inner Mongolia and South Manchuria, special significance is attached to changes in Japanese diplomats which have just been announced. Japan's policy is said to be determined efforts to bring about permanent peace in China under the Presidency of Li Yuan-hung, whom the Entente Allies, under the apparent leadership of Japan, have decided to help with a loan of about \$50,000,000.

The most important of the recent diplomatic changes is the appointment of Kenkichi Yoshizawa, Secretary to the Foreign Office, as Counselor of the Japanese Legation at Peking. Speaking at a farewell dinner, Mr. Yoshizawa referred to China as being like "an incompetent person whose monetary advances are limited by the administrator of his property." He added:

"There are only two world powers now which can give attention to China in any appreciable degree. They are Japan and the United States. The United States is a rich country and can afford to invest capital in China. She is free to do so from now on. America's interests in China will grow rapidly. But Japan, for geographical reasons and because of her political and other relations in the past, is in a more convenient position than America to assist China. The responsibility of Japan, therefore, is very great."

The speaker said that Japan should maintain the attitude of a guardian toward China. Japan, he thought, should treat China as a mother treats her child. "We should be patient with China," he said. "If she listens to our friendly suggestions, she should be encouraged, if she does not, she should be chastised as a father punishes his wayward son."

"By a patient policy I mean that we should carry on the work which we have started in China, politically and otherwise, especially in Manchuria and Mongolia, step by step, without doing anything rashly. We should avoid doing things which will only bring the picture of a Chinese and the foreign nations. We should take careful steps whatever we do, always taking care that we are not suspected by others while steadily pushing on our work."

The statement was obtained by Mr. Guthrie from the Japanese Minister of Foreign Affairs, and was in response to inquiries made by the Ambassador under instructions cabled to him by Secretary Lansing on Sept. 6. The Ambassador summarizes the demands and reports that the Japanese Ministry has given assurances that there "was nothing in the demands infringing the sovereignty of China and nothing impairing the Root-Takahira agreement."

Whether the demands made by Japan are strictly in accordance with these assurances is a matter for international lawyers to determine. In making public the result of this Government's request for the facts Secretary Lansing made no comment, and refused to give any statement concerning this Government's interpretation and construction of the Japanese Government's explanation.

Generally speaking the assurances given by Japan are, however, regarded by this Government as reassuring. The Japanese Government's denial that the demands made upon China infringe the sovereignty of China or impair the Root-Takahira agreement is regarded as an important statement.

It is semi-officially interpreted as a reiteration of intention by the Japanese Government to live up to the principle of equality now and to the terms of the agreement between Japan and this country.

The demands made by the Japanese Government are also found to be, as explained by the Japanese Minister, considerably less general than as originally reported in newspaper dispatches from the Orient. According to these earlier reports Japan was represented as having demanded that China give up all territory in the Japanese Government's rights over inner Mongolia, a vast stretch of territory. As explained by the Japanese Minister, the demand for Ambassador Guthrie, the demand for police rights is restricted to the placing of Japanese policemen in large Japanese settlements.

Secretary Lansing's announcement was as follows: "The department on Sept. 6 instructed the American Ambassador at Tokio to call the attention of the Japanese Foreign Office to certain published Japanese newspaper dispatches which demanded made upon China by Japan in consequence of a disturbance of the Peace at Cheng Chiatun, involving Chinese and Japanese troops. The Ambassador was instructed to ask for a statement of the facts and to inform the Foreign Office that the report of the demands made had greatly disturbed the American Government, which trusted that it was not true."

"Today (Sept. 12) a message has been received from the Embassy at Tokio saying that the Japanese Minister for Foreign Affairs had replied to the inquiries that some of the items reported as included in Japan's demands were not actually true, but that others were colored by a mixture of untruth and exaggeration."

He stated that there was nothing in the demands infringing the sovereignty of China and nothing impairing the Root-Takahira agreement.

Cheng Chiatun, in Manchuria, being between military forces, was of a serious character and, therefore, in order to prevent a recurrence of such trouble, Japan was requesting, in addition, to proper apologies and monetary compensation, that Japanese officers should be appointed as instructors in the military school (probably at Mukden) and, suggesting that the Chinese Government should ask for the appointment of Japanese advisers to be stationed in Chinese garrisons in South Manchuria and Eastern Mongolia, and that, as an extension of the military school, the Japanese Government should be permitted to station Japanese policemen in towns where there are large Japanese settlements.

The American Minister at Peking reported more fully very nearly to the same effect; that is to say that the Japanese Government had demanded the stationing of Japanese police in towns where there are large Japanese settlements, and the appointment of Japanese military instructors in addition to the usual indemnities and apologies.

The best obtainable interpretation of the attitude of officials of this Government toward the Japanese demands obtainable tonight is that the assurances made by the Japanese Foreign Minister at Tokio, and the Japanese Government denies that the demands infringe

Chinese sovereignty or impair the Root-Takahira agreement. In Chinese quarters it has been contended that these demands do infringe Chinese sovereignty. This Government's attitude must be one of interpretation. The negotiations growing out of the presentation of the demands are still in progress at Peking. It was intimated tonight that possibly the Japanese demands may be modified in these negotiations.

By the Root-Takahira agreement Japan and the United States again pledged the integrity of China and agreed to keep each other informed as to any steps which might change the status quo.

## VOICE JAPAN'S FEAR OF U.S.

### Newspapers There Comment on Editorials in The New York Times.

Special Correspondence of THE NEW YORK TIMES.

TOKIO, Aug. 15.—The American press opinion of Japan and the Pacific problems has aroused Japanese newspapers. They are paying close attention to what American newspapers say about the question. The larger newspapers, such as the Nichi-Nichi, the Asahi, and the Jiji Shimbun, and the Osaka Mainichi and the Asahi Shimbun recently been publishing long cablegrams sent by their correspondents in the United States. Other newspapers which are not willing to pay high cable tolls are satisfied with translating the Far Eastern articles from American newspapers.

Editorials about Japan which appeared in THE NEW YORK TIMES that the last American mail brought here were translated by many Japanese newspapers. One of THE TIMES editorials which declared a preference for Germany to Japan as an American neighbor in the South Sea Islands, which Japanese editors. Many replied and said that Japan had no intention of menacing the American South Seas possessions.

It can be seen between the lines that Japan is determined to retain the German South Sea Islands, which she seized. Several parties of the South Sea Islanders were brought to Japan by Japan's warships, and they could get acquainted with the civilization of their possible future rulers. There is now a party of tribal chiefs in Tokyo.

Soho Tokudomi, one of the ablest editors of Japan, publishes a signed

article in his newspaper, the Kokumin, which represents Japanese feelings toward America today. Mr. Tokudomi is afraid that Japan may be invaded by the United States.

"The fate of the future Japan will mostly be decided by the relationship with the great republic across the Pacific," he says in part. "Let us be honest and treat truth as truth. We are more concerned with the American-Japanese relations than with our negotiations with Germany. About sixty years ago we were obliged to welcome an unexpected war with the United States. Are we not in danger of having the fight repeated in the near future unless we are carefully paying attention?"

"Japan has always shown her gratitude toward America for their traditional friendship. No matter how anti-Japanese one may be, he should say that the Japanese are an ungrateful people. That Japan has a scheme to invade the United States is a foolish invention of those who are planning to entangle Japan with America, or of those who are trying to take advantage of any misunderstanding between the two countries. But who can guarantee that the United States has not such a scheme because of the war?"

"It is said that the United States is a peaceful country. But its history is full of warlike pages. Was not George Washington, General of the American people, a famous General? Is not the territorial extension on the American continent a result of the American war? Are not the American overseas possessions a result of the war with Spain? If it is not so, why are the Americans so anxious to say that the Americans are a warlike people, it is also too much exaggeration to say that the Americans are a peace-loving people."

"American diplomacy has always been blunt, and the blunt American diplomacy shocked even Blumenthal, was its very inventor. The Americans know themselves, but they do not understand others. The Japanese diplomat who is not afraid of a snake,

# JAPAN EX PLAINS DEMANDS ON CHINA

## Nothing Asked Which Violates American Compact, Tokio Tells Guthrie.

## SOVEREIGNTY NOT IN PERIL

### International Lawyers to Decide Whether Assurances Are Founded on Facts.

D.J.S. 13/1916  
Special to The New York Times.

WASHINGTON, Sept. 12.—An authoritative statement of the character and extent of the demands made by Japan upon China for apologies, indemnities, and rights in Southern Manchuria and Eastern Mongolia by way of reparation for the alleged attack on Japanese troops at Cheng Chiatun was received by Secretary of State Lansing today by cable from George W. Guthrie, American Ambassador to Japan.







Words and Music by Edith Maida Lessing

Published in N. Y. American, July 23, 1916

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LOOKOUT! CALIFORNIA - BEWARE!

They tell us that Uncle Sam  
 Would lie down like a lamb,  
 But he doesn't understand the situation.  
 He says war talk must cease  
 While he feeds the dove of Peace,  
 But he doesn't know the Peril to the Nation.  
 But something's going to happen  
 That will shake things up, perhaps,  
 If we don't start to clean out the JAPS!

*Chorus*

They lurk upon thy shores, California!  
 They watch behind thy doors, California!  
 They're a hundred thousand strong,  
 And they won't be hiding long;  
 There's nothing that the dastards would not dare!  
 They are soldiers of a man,  
 With the schemes of old JAPAN!  
 Lookout! California! Beware!

There's a murmur that affirms  
 We're brothers to the worms,  
 That serve us in a meek and lowly manner;  
 But while we watch and wait,  
 They're inside the Golden Gate!  
 Oh! God! Save the Star Spangled Banner!  
 With the Army and the Navy,  
 And the White House full of gaps,  
 And our coast running over with JAPS!

They've battleships, they say,  
 On Magdalena Bay!  
 Uncle Sam, won't you listen when we warn you?  
 They meet us with a smile,  
 But they're working all the while,  
 And they're waiting just to steal our California!  
 So just keep your eye on TOGO  
 With his pocket full of maps,  
 For we've found out we can't trust the JAPS!

*Ch. Chavon* To Christian Missions, 6. 1916  
 While the missionary societies of our Church are studying and praying for our missions in Japan during the month of September, it is interesting to have the testimony of one of the members of our Korean Mission, Rev. L. B. Tate, who has paid a recent visit to Japan. Mr. Tate was sent as the fraternal delegate from the Federal Council of Protestant Evangelical Missions in Korea to the Council of Missions of Japan, held recently to review the work of all the evangelical missions in Japan for the past year.

Mr. Tate writes: "Japan has not begun to be evangelized, though some have made the statement that it was Christianized. Not so. It is not as much evangelized as Korea, where we have made only a beginning." There are still millions in Japan who have never even heard the message of the Gospel of Jesus Christ. With about four times the population of Korea, Japan has not as many Christians as the smaller kingdom of "Chosen." Mr. Tate continues:

"Our own mission in Japan must have more workers if they are to take care of the field that is theirs. At present they are able only to look after work already started. I heard them discuss for a long time whether or not they would undertake the oversight of some three out-stations which the Dutch Reformed Church was having to give up and which the native Japanese Church could not look after.

"The attitude of the native Church and of the Government," says Mr. Tate, "is now, if not favorable (which it seems to be) not antagonistic. In my judgment at this time conditions for missionary work are more favorable than they have been since I came to the East twenty-four years ago. Rural Japan is, as yet, hardly touched, and the missionaries do not feel justified in giving up the centers for the other work; but they could do more work in the rural sections with only a few more men. The rural sections give the greater promises. I am convinced that the Japan missions must have more workers if they are to take advantage of the opening, and advance with any degree of rapidity, although they are doing well with their scattered forces."

Extracts from the annual report of the Council of Missions of Japan, compiled by Rev. Charles A. Logan, D. D., one of our missionaries, will be found on page 6 of this issue.

The North China "Daily News," of June 30, 1916, published at Shanghai, is authority for the statement that into nearly all Japanese ideas there has entered, as a result of the war, a certain cynical hardening. It says, "In the dominion of religion, it shows itself in skepticism; in economics in somewhat narrow empiricism; in politics in distrustful preparedness." These after all are hardening times in spite of the poetry and idealism which the imaginative are able to extract from them."

The Chinese newspaper mentioned above quotes from an article published in the "Independent Review," by Mr. Yamaji, in which he said:

"No argument can go against facts, however strong it may be. It is a fact that militarism will grow stronger after the war, whether we like it or not. Nevertheless we do not entertain any pessimistic anxiety about the outlook because we believe that militarism will lead to a strong humanism in the long run. We cannot accept the humanism which is so very much talked about by Christians. There is the humanism of the mouth and tongue and of argument and reason. As it is empty, it is easily destroyed in the event of war breaking out."

This Chinese newspaper regards this as typical of the religious skepticism which seems to be gaining a hold over Japan. It quotes from a writer in the "Japan Chronicle" of June 18, and points out an important change which has taken place already in the use made of Christianity in Japanese fiction:

Formerly Christianity was represented in Japanese novels as an elevating influence. Scenes from Christian family life, for example, were introduced of set purpose, to show readers what home life could and should be. Today, however, the position is entirely reversed. It is the failure not the success of Christianity which attracts attention. Stories like "Incendiarism and Murder," depend for their main interest on depicting the ideas and beliefs of Christianity broken down and flooded by the force of elemental passions. It is not, however, only Christianity which is being treated skeptically. Japan's own religious beliefs and systems are being discussed in the same spirit. One of Japan's leading critics, Mr. Yamaji Aizan, for example, has recently been dissecting the origins of Shintoism in a way which must strike dismay into the hearts of many Japanese. He says: "The belief that Japan is the Kingdom of the Gods is so widely and deeply held that old-fashioned folk strongly condemn the critic who attempts to get at the real facts on which Japan's mythology is based, fearing that any such inquiry will impair the dignity of the nation. For some unaccountable reason influential men in certain circles have been making strenuous efforts of late to restore the former influence of Shintoism, but those who have analyzed the history of Shinto and know what the facts are regard such men not as national benefactors but as traitors to their country."

Every indication points to the fact that Japan is passing through a period of transition. Her need of the Gospel is peculiarly emphasized by this situation. Shall not our churches respond readily and liberally to the demands of Christian work in this dominant land of the Orient?

## JAPAN'S EFFORT TO ASSIST HER ALLIES

### Financial Conditions Make

#### It Difficult

### WAR WITH RUSSIA LEFT DEBT

Present Struggle in Europe Came Before Island Empire Had Recovered from Previous Conflict — Rise in Prices Complicates Situation — Baron Megata's Commission.

By AKIRA DEN.

Resident Japanese Financial Commissioner in New York.

The Japanese financial and economic situation is being severely affected by this great war and is showing enormous change in every direction. But the effects of the war in Japan are different from those in the other belligerent countries, because, on one hand, Japan is located far from the centre of the conflict and her action in this war is naturally limited, and, on the other hand, the necessities of life of the Japanese people differ from those of Europeans.

Before entering upon the discussion, let us consider the effects of the Russo-Japanese War of thirteen years ago, which must be explained in order to understand present conditions in Japan. Although the Russo-Japanese War was but a tiny struggle compared with this present conflict, it placed a heavy burden on the economic life of Japan at that time. It caused a great increase in taxation and in national debt, and brought about inflation of the currency, high prices, and an unfavorable balance of trade. In other words, the situation Japan faced in 1904 and 1905 somewhat resembled that which confronts England in 1917. The purchase of munitions and the adjustment of foreign exchange necessitated the raising of national debts by loans from foreign countries, chiefly England, the United States, and France.

#### LARGER FOREIGN DEBT.

In two years the amount of the foreign debt was increased by about 1,000,000,000 yen by new loans. In other words, the amount of the foreign debt became 12 times as great as before the war and at last it rose to 60 per cent. of the total national debt. The Government had to arrange for the payment of interest amounting to 60,000,000 yen per year. This financial burden presented a grave problem to the national economy of Japan, as it resulted in a constant high rate of interest, an unfavorable rate of foreign exchange, and a fall in the market price of securities. This was the situation, in spite of the fact that the Bank of Japan did not restrict specie payments.

All industries in Japan were under a

great handicap. The national income did not keep pace with the rapid and great advance in prices and in the cost of living, and as a result many people felt the pressure. Because of a relatively small increase in savings and the consequent scarcity of capital, the development of civilization, the improvement of social conditions, and the exploitation of the natural resources went on very slowly.

While the other countries in the world did not suffer by this war, Japan and Russia alone bore the economic and financial burdens of the struggle. The effects of this war upon Japan were so severe that Prince Katsura, Mr. Wakatsuki, Baron Takahashi—the ex-Ministers of Finance—and Mr. Shoda, the present Minister of Finance, as well as Baron Matsuo and Viscount Mishima—the governors of the Bank of Japan—were compelled to put aside all other considerations and centre their efforts upon financial readjustment. For example, economy in Government expenditures, redemption of the national debt, reduction of taxes, contraction of the currency, and adjustment of prices.

On the other hand, Baron Megata gave his attention to the financial problems of Korea (now Chosen, Japan), as her financial adviser. Endeavoring to establish a modern financial system in this country, he rendered distinguished service in creating a better understanding and closer economic relation between Japan and Korea. In this way, Japan was about to get rid of her comparatively disadvantageous position and to stand almost on the same basis with the other countries, when this present war broke out.

#### WAR SPHERES LIMITED.

Although Japan entered the war early, the sphere of her fighting was limited, for the following reasons: The aim of her entry into the war was to guarantee peace in the Orient, according to the terms of the Anglo-Japanese Alliance; and the world shortage of ships and the limitation of the transport capacity of the Siberian Railway made the sending of Japanese troops to the European front practically impossible. The principal service of Japan in this war was to capture Tsintau, German leased territory in China, and to expel the German fleet from the Pacific Ocean. Therefore, the actual fighting of Japan was very limited, and it did not last long; so the expenditure in military operations was comparatively a very small sum.

Moreover, just before the beginning of this war the Japanese Government had made a great effort to abridge all Government expenditures, and had been able to keep a comparatively large surplus in the Treasury; so that the war expenditure could be met, at first, by this surplus, without extraordinary measures, such as the increase of taxation or the floating of a war loan.

Japan, however, according to the desire of the Allies, not only has sent its fleet to the Mediterranean Sea—where it is now

fighting German submarines—but also is rendering its utmost assistance to the cause of the Allies by the protection of navigation; by offering war loans and supplies of munitions. As a result, the Japanese war expenditures will be increased in large degree, and the increase of taxation and the issue of war loans will be an inevitable result, if the war does not end soon.

#### CONTINUOUS READJUSTMENT.



But, as above mentioned, Japan has been continuously engaged in financial readjustment, and this concentration of energy on financial readjustment has obstructed all progress in the enterprises of civilization during the last ten years. Japan is now compelled to pay full attention to these matters, which are as follows:

(1.) Improvement of the national railways, especially the reconstruction of the roads to standard gauge, and the extension of railways into the remote parts of the country.

(2.) Improvement of the educational system, including the establishment of more universities and colleges, and better treatment of the teachers of the public schools.

(3.) Improvement of rivers and harbors.

(4.) Various measures for promoting the health of the nation.

(5.) Increase of the salaries of Government officials.

(6.) Stimulation of the development of natural resources in the country.

(7.) Extension of the Government telephone and telegraph service.

(8.) Enlargement of the Government iron foundry.

(9.) Maintenance of a navy and army necessary for the national defence, and peace in the Far East.

For the accomplishment of these ends, Japan must place a very heavy burden on her finances. In short, although her expenditures during this war have not been very great, Japan, owing to the Russo-Japanese War, is, like every other belligerent nation, struggling under an enormous financial burden even if she does not need to raise any foreign loan.

Now let us turn to consideration of the influence of this war upon the economic situation in Japan. The effects of the war have certainly not been as severe as among the other belligerent Powers, but for Japan herself they have been very important. The effects of the war may be studied by dividing them into two periods.

#### EARLY MONTHS OF WAR.

The first period is the half-year from the outbreak of the war. In this time Japan suffered as much as the other countries by the tangle of the foreign exchange, the perils of ocean navigation, and the obstacles to foreign trade, all of which caused a sudden fall in the prices of important articles of export, as well as by the cutting off of the supply of dyestuffs and machines which were being imported from Germany. But since Japan, as above stated, had been endeavoring to accumulate monetary power by a policy of conservation and economy, it could meet this confusion as if previously prepared. Consequently, there was no need to adopt extraordinary economic measures, such as moratorium, cessation of specie payments at the central bank, special inflation of the currency, or closing of the Stock Exchange. Japan could prevent this economic crisis only by compensation to marine war insurance companies and Government relief to the manufacturers of important commodities for export.

The following three years up to the present constitute the second period. During this time the Japanese economic situation has, on a very small scale, been analogous to that of the United States: a growing surplus of exports over im-

ports, caused by the great demand for munitions and other commodities on the part of the belligerents. Thus the surplus of exports amounted in 1915 to 175,000,000 yen, in 1916 to 371,000,000 yen, and in 1917, up to September, to 440,000,000 yen, making the total sum of about 1,000,000,000 yen.

Besides, the invisible trade balance, such as profits from freightage, is not inconsiderable. According to recent Japanese newspapers, Count Terauchi, the present Japanese Premier, speaking at the farewell dinner to Baron Megata, said that the balance of trade, visible and invisible, since the outbreak of the war, amounted to 1,500,000,000 yen.

This figure, compared with that of the United States, is not large at all, and even for Japan it makes up only a part of the expenditure in the Russo-Japanese War. Japan is only partly relieved from her economic burden of the past ten years. Moreover, since the entry of the United States into the war, the trade balance is showing a tendency toward gradual change from its former progress.

#### FOR COMMON BENEFIT.

How did the Japanese Government dispose of this 1,500,000,000 yen? Mr. Shoda, the present Minister of Finance, has adopted the policy of using it for the common benefit of Japan and the Allies.

First, a part of this money was used for the redemption of Japanese loans in London, Paris, and New York, and thus afforded facilities to the people of the Allies for subscription to their war loans. Since the beginning of this war, the amount of the redemption has reached about 160,000,000 yen, and the estimate for the rest of this fiscal year amounts to 85,000,000 yen.

Second, some of the money was advanced directly to the Allied Governments, assisting in the supply of funds to carry on the war. The advances were 100,000,000 yen to England, 75,000,000 yen to France, and 222,000,000 yen to Russia, totalling 400,000,000 yen, of which the advances to France and Russia were for the payment of munitions supplied. That to England, however, was made in the transfer of American credits.

Third, the Japanese Government has always taken care lest the financial markets of London and New York be unfavorably affected, or the rate of exchange between England and America, America and Japan, or Japan and England, should be subject to violent fluctuations, by reason of the sudden with-

drawal of money by Japanese merchants. Most of the credits in London and New York in favor of Japanese merchants were purchased by the Japanese Government and the Bank of Japan, to be held there and deposited with the banks or invested in Treasury certificates of those countries. This was of considerable financial assistance to the Allies. Consequently the money held by the Japanese Government and the Bank of Japan in London and New York increased 350,000,000 yen over what it was before the war, totalling 560,000,000 yen. These measures were all taken by the Japanese Government, not only to benefit itself, but also to indicate its good-will for the Allies.

#### FOR THE CAUSE OF THE ALLIES.

The amount, 1,000,000,000 yen, may not

seem worth while compared with the great financial assistance to the Allies rendered by the United States; but it certainly will be recognized that Japan is putting forth her utmost effort for the Allied cause. But as the monetary power of the Japanese Government and the Bank of Japan is not unlimited, they cannot take over all the credits of the Japanese merchants held in foreign countries. Therefore, from the stated balance of trade, 1,500,000,000 yen, the amount which could not be covered by the above three measures, had naturally to be shipped to Japan. Thus Japan has imported some gold from Russia, England, and the United States, amounting to 300,000,000 yen net in the last three years. A few months ago there occurred some discussion in this country relating to the motive of the gold exports to Japan. But the actual motive is that described. The gold exports cannot be considered as having been for the purpose of profiteering or speculation.

Owing to the flow of gold into Japan, there occurred an inflation of currency in Japan, and at the end of September of this year the amount of notes issued by the Bank of Japan extended to 658,000,000 yen, and the specie reserve amounted to 622,000,000 yen, the amount of notes being twice as much and the specie reserve three times as much as at the end of September of 1914, just three years ago. Accordingly, the prices of commodities went up so remarkably that the prices in Tokio of this July increased 66 per cent. over those of July, 1914. As ordinary people, especially people with low salaries, fell into greater difficulties than ever, the increase of salaries was everywhere attempted. But laborers seem not to be much affected by the high prices because of prosperity of enterprises, shortage of labor, and the increase of wages.

#### ADVANCE IN PRICES.

The rise in prices in Tokio is not so remarkable when compared with that of the principal cities in other belligerent countries. For instance, in July, 1917, the increase in the prices marked 118 per cent. in London and 85 per cent. in New York, compared with July, 1914. That Japan does not yet impose a war tax may surely be admitted as one of the reasons why the rise in prices in Japan is rather moderate, but the main reason may be that the necessities of life of the Japanese people are very different from those of Europeans and are not affected by the international food crisis. For instance, as the principal food of Japanese is rice, the world shortage of wheat and

potatoes does not affect the cost of living of the Japanese people, provided the crop of rice in Japan does not fail. In fact, Japan has been favored with an excellent harvest of rice in the last few years, and it not only moderated the rising tendency in prices, but made unnecessary the importation of foreign rice and lessened the shortage of tonnage for Japan as well as for other countries. Consequently the problem of food is not yet so grave in Japan as among the other belligerents.

The industries of Japan before this war were exclusively Japanese in system, except the Government factories and the cotton spinning industry. They were very little affected by the competition of foreign countries and consequently they could not exert much influence upon for-

own trade. In other words almost all Japan's industries were domestic, lacking scientific operation and modern industrial organization.

#### DEVELOPING INDUSTRIES.

But after the outbreak of the war the great demand for munitions from the Allies, the sudden check of imports of dyes, stuffs and drugs, and the world shortage of tonnage stimulated the enterprise of the Japanese people, so that shipbuilding, the manufacture of iron, the chemical industry, the electrical industry, the metallurgical industry, and the munitions industry are now in the course of fresh development. These new Japanese industries, being restricted by their narrow market, shortage of raw material, inadequate supply of men with technical training and unskillfulness of laborers, certainly may not be compared with those of the United States, England, and Germany, but if the industries which are under contemplation, or are now commencing, follow a course of sound development, Japan also will be industrialized and at the same time the labor problem will become more and more important. This also is one of the influences of the war upon the economic situation in Japan.

Such being the case, the Japanese Government and the Japanese people have been endeavoring faithfully to benefit the Allied cause in financial and economic measures for the prosecution of the war, but it seems this sincerity is not yet generally appreciated in the Allied countries. Therefore it is the wish of many Japanese people that the war services of Japan may be duly recognized, and also that a better understanding between the United States and Japan, relating to economic problems, may be satisfactorily promoted.

Baron Megata has arrived here as the chief of the Special Finance Commission. If he succeeds in his effort to create between the two nations a better understanding which shall serve to promote the mutual interest of both countries—as the visit of Viscount Ishii has resulted in bettering the political understanding between them—the happiness of the two nations will be greatly furthered.

*Recd. & Chr. Cook Jan 1917*

It is related of the recently deceased mother of Mr. Yamanouchi, one of the oldest evangelists of the Japan Mission of the Southern Presbyterian Board, that every night of her life after her conversion, she slept with her face toward America. "For in the West is America and from America came my great light." When she died she was laid to rest, at her expressed desire, with her pillow still toward the land which had sent the Gospel to her. What stronger bonds could be knit between the two lands than such? After her death a friend of the family came to the coffin to look at the dead face. "I wanted to see how a Christian looked when dead," he said, "since they seemed to die so willingly. One look at that peaceful face showed me that there was something in her life which I had never experienced. After that I was not satisfied until I had investigated Christianity." This man is now treasurer of the church in Saga.

## EFFECTS OF LANSING-ISHII AGREEMENT

Though United States Surrenders Opportunities in China, It Gains Japan's Adhesion to the Open-Door Commercial Policy—  
Conciliatory Attitude Is Advocated

*Post. News 14.7*

By M. A. OUDIN,  
Manager Foreign Department, General Electric Co.

THE brilliant Viscount Ishii has added to his laurels as a public speaker the reputation of a diplomatist of unusual skill and ability. During his welcome stay in America the distinguished visitor has performed services of the highest value to his country and has won the regard of Americans by the candor of his public utterances. He has spoken to us in a language no less understandable, in a manner no less direct, and with an eloquence no less inspiring than we have enjoyed from the heads of missions from France, England, and Italy. And now coincident with his departure comes from Peking the announcement, later confirmed by Washington, of the settlement of outstanding questions between America and Japan, questions which, according to Secretary Lansing, if left to drift and not cleared away might have developed into a serious situation between the two countries.

The Lansing-Ishii agreement of November 2, 1917, is perhaps the most interesting incident in the diplomatic history of the United States for the past one hundred years. By its terms, which are somewhat vaguely stated, the United States recognizes the special interests of Japan in China, and both Governments reaffirm the principle of the open door and equal opportunity to all. While, as far as revealed, there is no consideration granted by the agreement to the United States, the long view must be held in mind in the summation of the results flowing from this diplomatic incident.

Twice previously the Government of Japan has formally signified to the United States its adherence to the open-door policy, first in reply to Mr. Hay's announcement of that fundamental principle in 1899, and again, in 1903, by the Root-Takahira agreement. If the sincere maintenance of that policy by all the Powers, including Japan, has been secured, as well as due regard for China's sovereignty, the price the United States pays therefor in the surrender of its equal political position in China, while heavy, may be considered by some as not too great for such a boon to the world and to China.

That the agreement would not be agreeable to China must have been a foregone conclusion to the signatories and the effects of such an attitude considered by them. The protests by China, lodged at Tokio and at Washington, indicate that that country has taken exception to the principle suggested in the agreement that two nations may settle matters relating to the sovereign rights of a third nation. China has taken umbrage because she was not consulted about the disposition of her own affairs. Both the American and Japanese Governments must meet this development in a spirit of conciliation.

There also is the case of the Allies which has not been heard. Presumably we shall be told that their interests, particularly England's, are greater than those of all the others Powers combined. These nations have wished that the Far Eastern problems should be settled at the peace conference. Here also our Government and that of Japan must display a spirit of conciliation and a due recognition of the sensibilities of the other allies.

How the United States and Japan may best overcome the prejudice of the other nations, and how the loss of the good-will of China may be offset, and how American prestige in China may be restored, deserve the serious consideration of our State Department.

Secretary Lansing, in the official statement accompanying the text of the notes exchanged with Viscount Ishii, says in part:

The visit of Viscount Ishii and his colleagues has accomplished a great change of opinion in this country. By frankly denouncing the evil influences which have been at work, by openly proclaiming that the policy of Japan is not one of aggression, and by declaring that there is no intention to take advantage commercially or industrially of the special relation to China created by geographical position, the representatives of Japan have cleared the diplomatic atmosphere of the suspicions which had been so carefully spread by our enemies and by misguided or overzealous people of both countries. In a few days the propaganda of years has been undone, and both nations are now able to see how near they came to being led into the trap which had been skillfully set for them.

The information contained in the above extract has been followed by an announcement in the press that the agreement in regard to China involves a clear understanding as to naval, military, and commercial cooperation in the war against Germany.



# WAR HAS CREATED A NEW COMMERCIAL SEA POWER

## JAPAN'S AID TO HER ALLIES THROUGH MERCHANT FLEET.

Twenty-Eight Companies Paid Average Dividend of Ninety Per Cent. in 1916—Supremacy of Pacific.

No form of assistance which Japan has rendered to her allies, and especially to America, in this war has been more important than the work on all the seas of her great mercantile marine fleet. The depredations of the German submarines, with their consequent effects on the world's supply of ocean-going tonnage, have in some degree been offset by the diversion to western waters of the huge fleets of cargo steamers flying the flag of the Rising Sun. Of course, it is true that shipping flows naturally in the most profitable channels, and the higher rates to be commanded in serving Allied wants would naturally have attracted a considerable amount of Japanese tonnage. But the Japanese Government and the great Japanese shipping companies did not leave things to chance. They have worked, and are working, hand-in-hand, with the shipping boards of the several allied countries, to distribute the available Japanese tonnage to the best advantage in the most efficient way.

Japan has profited enormously through the war-time business which has swamped her mercantile marine. She has profited to an extent her business leaders had never dreamed of. But at the same time she has paid the price. Her vessels fearlessly traverse the war zone on regular schedules, and inevitably some of them have been sunk. So far, her losses in this respect have not been anything like those of the British or Norwegian mercantile navies. The full figures are not known, but it may be significant that the principal Japanese line, the Nippon Yusen Kaisha, admits the loss of no less than three of its finest passenger-carriers.

### IN JAPANESE HANDS.

The trade of the Pacific has drifted almost entirely into the hands of the Japanese shipping companies, through the withdrawal for service in the Atlantic of most of the British and Norwegian freighters. Take a list of sailings from Pacific ports, and you will find that nine out of ten are of Japanese steamers. The Pacific Mail, the Canadian Pacific, and one or two other small lines are still maintaining sailings. But the vast bulk of ocean-borne goods on the Pacific go in Japanese bottoms. Similarly, the Japanese lines are now maintaining regular services via the Panama Canal with New York and the ports of the Allied Powers in Europe. The Nippon Yusen-Kaisha has had upwards of thirty sailings from New York for Japan so far this year. In South America, too, the flag of Japan is becoming better known from month to month.

Is it any wonder that in the seventeenth annual publication of the Japanese Department of Finance, which includes the

statistics for the year 1916, it is stated that:

"The shipping business of Japan was also advantageously placed compared with that of other countries, for while the latter suffered much from the raids of German submarines and experienced a marked diminution in the volume of tonnage, Japan's steamers were comparatively immune. The result was that our steamers, whether bound by subsidy regulations or free therefrom, were allowed to turn the situation to full advantage and to carry on an extensive ocean trade. This has earned an immense amount in freight and charterage, and has brought the balance of international trade more and more in our favor."

At the same time the Japanese are very careful to disown any idea that they are seeking to obtain a permanent clutch upon a larger share of the world's trade. They point out, with reason, that even if they did nourish such an ambition, it would be quite hopeless for them to endeavor to attain it, because of the simple economic law which adjusts the flow of trade in proportion to demands and profits. In other words, after the war, when the merchant marines of the Entente Allies are released for normal usage, when the new American merchant marine can be turned into the ordinary channels of trade, and when the shipyards of the West begin again to devote the major portion of their efforts to building mercantile, rather than naval, tonnage, the shipping balance automatically will be readjusted. And Japan, far more prosperous than before, with redoubled resources and an augmented fleet, will have all she can do to meet the growing competition of the British, French, Italian, American, Scandinavian—yes, and German—fleets.

### BUSY SHIPYARDS.

In the meantime, quite properly, the Japanese are taking advantage of an unexampled opportunity to strengthen their financial position, while they leave no stone unturned to further the needs of their allies. Their shipyards for more than two years past have been working at top speed, night and day, turning out, not only ships for Japanese lines, but for British and Norwegian companies. Every building-ways in Japan is occupied to-day, and many new shipbuilding companies have been started. If the United States does its part by releasing an adequate supply of tonnage in steel ship-plates for export to Japan, the Japanese shipbuilders will assist very materially in defeating the menace of the submarine. The intricacies of the steel situation, with regard to shipbuilding, are discussed elsewhere in a separate article.

Too much emphasis cannot be laid upon the desire of the Japanese Government and the shipping companies to bear their share of the burden of the war. If some Americans consider that Japan has been making money out of our disadvantages, then let them remember that, when all is said and done,

it would have been possible for the Japanese to make just as much money in other parts of the world, without running the risks attendant upon far-flung voyages through the Occident and regular dashes through the submarine zone. The Japanese have actually lost money in many cases through diverting their shipping from normal uses to fill the extraordinary wants to Allied countries created by war conditions. They charged high rates, to be sure; but, then, what lines do not in these days?

It ought to be instructive for Americans, considering our announced intention to build up a vast merchant fleet, to study Japan's progress in this field. Here, as in every other commercial undertaking, she has demonstrated that amazing perspicuity and grasp upon the essentials of trade which have distinguished her rise in less than two generations from a feudal nation to a world Power. Take the case of the Nippon Yusen Kaisha as an instance. This line, the largest in Japan, and ranking with the great shipping companies of the world for its size as a single line, not an amalgamation of separate companies, was founded in 1855, with a capital of 11,000,000 yen and a fleet of 58 steamers aggregating 68,700 tons. In 1896, as a result of the Chinese-Japanese War and the Navigation Encouragement law, the capital was doubled to 22,000,000 yen, and three lines of passenger, mail, and freight steamers were started to Europe, America, and Australia. Finally, in 1915, the Nippon Yusen Kaisha doubled its capital again to 44,000,000 yen. It owns a fleet of 102 vessels, some of them of more than 21,000 tons displacement, with a gross tonnage of 470,000

### RAPID PROGRESS.

Most Japanese vessels are now built in Japanese shipyards, besides many vessels for foreign contractors. "The effect of the encouragement of the shipbuilding given by the Government," says the seventeenth government financial annual, "has been so great that by the end of 1916 there were altogether 182 vessels of 700 gross tons and upward building at home, aggregating 637,230 tons. By the end of 1916 there were altogether 224 private shipyards and 61 private dry-docks in the country."

By the end of 1916, Japan possessed 3,759 steamers, with a gross tonnage of 1,716,104. This has been increased very considerably in the past year. Nothing sheds more light upon the prosperity which has attended Japan's able handling of her merchant fleet than the financial reports of the shipping companies for the year 1916, the best year they had ever had, but not so good a year as 1917, in all probability. One line, the Okazaki Steamship Company, paid dividends at the rate of 720 per cent. With an authorized capital of 300,000 yen, half paid-up, and a fleet of seven steamers, with a tonnage of 18,378, it earned 1,917,242 yen. The Nippon Yusen Kaisha earned 62,807,995 yen. The next largest earnings were those of the Osaka Mercantile Steamship Company, which made 40,415,853.

Of the smaller lines, the Haku-yo, with only four vessels, earned 1,735,790 yen and paid 345 per cent. dividends. The Hiromi with 6 vessels and a tonnage of 17,974, earned 2,059,271 yen and paid 387 per cent. The Kanamori paid 200 per cent. out of earnings of 1,28,047 yen

brought in by four steamers, with a tonnage of 4,363. Perhaps the most remarkable figures are those of the Meiji Shipping Company, whose four vessels of 16,915 tons carried 4,592,478 yen, from which was paid a dividend of 165 per cent. It would be possible to give many similar figures, but it may suffice to say that the average dividend paid in 1916 by twenty-eight Japanese shipping companies was 90 per cent. On a gross tonnage of 380,793, they earned 151,904,364 yen.

## JAPAN AND U. S. AS FINANCIAL ALLIES

(Continued from Page One.)

to investors that the American Government stood morally pledged behind it. While the discussion was going on with the State Department, the American bankers themselves failed to come to an understanding, and the agreement whereby American bankers had originally been invited to participate in the famous six-power, and, subsequently, five-power loan, lapsed on June 30, 1917.

Since then it has been recognized by thoughtful observers in Japanese financial circles that until political obstacles were removed, cooperation could not be realized. China would continue to cast suspicion on Japanese actions, and American public opinion would remain divided on the merit of a Japanese-American financial alliance.

### ISHII MISSION PAVED THE WAY.

Therefore, it may well be imagined that one purpose at least in the visit of the Ishii Mission was so to adjust the diplomatic relations between the peoples of Japan and the United States that financial and commercial intercourse would be renewed on a basis of mutual trust and in a spirit of common enterprise. There are those in Japan who have believed in establishing a hegemony over China very much as the Imperialistic minds of the Pan-Germans have looked toward colonial aggrandizement, and very much as some thoughtless Americans have looked south of the Rio Grande to Panama in selfish gaze—and even have indiscreetly expressed that vision or lack of it in public speeches. But there are those in Japan, now happily in control, who do not believe Japan's destiny lies in swallowing up Chinese territory or in attempting to interfere with the sovereignty of that republic, but who think the long-looked-for commercial expansion which has come with Japan a national inspiration can best be realized by the promotion of Japanese business enterprise and trade in the Far East.

Hence the readiness on the part of the present Government of Japan to make as sweeping a promise as is contained in

the Ishii-Lansing agreement; hence the sending to the United States promptly of a financial mission which will approach American financiers with equal candor and frankness. Japan, in other words, is losing no time availing herself of the splendid atmosphere created by the Ishii Mission to get on intimate terms with American banking houses.

The meaning of this is fully appreciated in Washington. It means that if Japan and the United States go hand in hand in developing China, the advantage to America in after-the-war trade will not be inconsiderable. There is room enough for both Japanese and American industry in the Far East, and with equal opportunity for all under the terms of the Lansing-Ishii agreement. So long as China's territorial integrity and sovereignty are not being infringed on, and so long as Japan, politically speaking, can present to her public opinion the prestige of paramountcy, which is carried in the term "special interests," the danger of any political conflict between the United States and Japan is removed.

Finance, then, has had much to do with altering the attitude of the two peoples and it will have a great deal more to do in establishing a closer friendship and a better understanding between the two countries. Great Britain, Germany, France, Russia, the United States, and Japan were the principals in the original six-power loan proposal, but with Germany out of it, and Russia, France, and Great Britain unable to lend money to China, the field is left entirely to the United States and Japan. Most of the world's gold supply is in Japan and the United States. This country is the great lending nation. So also is Japan lending money to Russia and the Allies, though on a much smaller scale than the United States. But since the beginning of the war, a steady flow of munitions has been going to Russia from Japanese factories and credit has been extended to Russia exactly as has been given to the Entente by the United States. What more natural than that Japan and the United States should join in financial enterprises in the Far East? Indeed, so long as conditions are upset in Russia, Japan will want to be kept closely advised of the direction of American policy. If the United States keeps on extending credit to Russia, Japan will do the same. Conversely, if financial power must be wielded discreetly in Russia, American, and Japanese interests can be effectively combined to accomplish the necessary purpose.

### TO CONFER WITH NEW YORK BANKERS.

Primarily the Mission headed by Baron Megata will make a study of war-time finance in the United States and will spend much of its time in New York city, after the customary visits of courtesy to President Wilson, Secretary Lansing, and Secretary McAdoo. Conferences with New York bankers are being arranged. Some of Baron Megata's associates are affiliated with the leading business and banking concerns in Japan.

Five missions from Japan have come to the United States in the last six months. The Ishii delegation, was, of course, entirely diplomatic in character and representing the Emperor of Japan. A commission from the Japanese Parliament has been studying American methods of legislation. A third commission of railroad engineers is studying transportation. A fourth delegation of Japanese school teachers is still making a survey of the American educational system. And the fifth is the financial mission presided over by Baron Megata.

Never in the history of Japanese-American relations have so many missions

come to the United States. Never has the opportunity been so great for the two peoples to send emissaries to bring about a mutual understanding as well as recognition of the true character of the two peoples. Trade between the United States and Japan has increased enormously in the last two years. To-day commercial relations are appreciably stimulated by the good feeling that prevails between the two countries.

Japan and the United States, for instance, are approaching an agreement on the transportation and steel questions. Steel, it will be recalled, was embargoed by the United States to the distress of Japanese shipyards. An arrangement is being worked out by diplomatic negotiation whereby the United States will obtain Japanese tonnage for use in the Atlantic in compensation for steel plate exported to Japan.

On the whole a new era in Japanese-American relations has begun and the financial mission about to undertake a work of cooperation with American banking houses will ultimately foster the growth of a great American trade in Asia after the war.

**ASKS AMERICA'S HELP  
TO MAKE ASIA SAFE**  
*June 11-17*  
**Japanese Commissioner Sees  
Check Upon Aggression in  
Unified China and Japan.**

The lasting friendship of America and Japan was pledged last night at the dinner which the Japan Society gave in honor of Baron Almaro Sato, Japanese Ambassador to the United States, and the special Japanese financial mission which is headed by Baron T. Megata. Baron Megata declared that with China and Japan an economic unit and with the United States in co-operation, a situation in Asia would be formed which would be a check to the militarism and selfishness of any power in the world.

"Japan's economic well-being is dependent on China," said Baron Megata. "China and Japan form, as it were, an economic unit. China cannot go forward without Japan; Japan needs a strong and prosperous China. Japan's energy and forwardness might well be joined with China's resources and this union, with the co-operation of the United States, would provide means for the uplifting of the new Asia. The new State of Asia, enlightened and peaceful, will be the only check to militarism and selfishness of any power which tends to encroach upon less advanced, less prepared and perhaps less organized nations."

Baron Megata dwelt on the work Japan was doing in behalf of her allies in the world war. He said she had already accommodated the Entente directly or indirectly with 1,100,000,000 Yen. She was making munitions as fast as possible, he said, but she was hampered by the lack of raw materials. He expressed the hope that this country would soon be able to export steel plates, bars, tubes, etc., to meet Japanese wants. Baron Megata declared that there was no need to fear Japan's becoming an aggressive military power. Her army and navy, he said, were meant for defense.

Baron Sato said the war against a common foe had brought the United States and Japan in close friendship—a friendship, he said, he hoped would never be broken.

"We are fighting against a common foe for a common cause," he said. "The bushest and Japan's mutual enmity has, I hope, gone forever. It behooves us all to keep careful guard on that friendship, so that when peace comes again we shall be all the better friends. The coming of the Japanese mission at this juncture shows that Japan was this nation's sympathizer."



# CALLS GERMAN IRISH IRELAND'S ENEMIES

## Henry A. Wise Wood Declares Propagandists Are Stifling Sympathy of Americans.

### SEES HATRED IN JAPAN

German Plotters, Socialists, and  
Pacifists Dubbed the Trini-  
-ty of Treason.

"The pro-German propaganda conducted by Irishmen in this country has done more to stifle sentiment for Ireland than anything that has happened in a generation," said Henry A. Wise Wood at a patriotic rally in Broadway Tabernacle conducted by the Pilgrim Hall Public Forum last night. "If Senator O'Gorman and the Irish will not stand for the protection of American rights, will the American people stand for the Irish? Not for a minute. 'No; they will not,' yelled a man in the audience.

"Senator O'Gorman isn't a Senator any longer," cried another. Mr. Wood asserted that the "strange alliance between Germans and Irishmen was one of the problems that had to be met in preparing the United States for the many trials in store for them. He insisted, over the objections of George Haven Putnam, a peace breaker, that the public forums of the city, and especially the "Cooper Union kind," were doing more to undermine liberalism and patriotism," and were "creating more social and national defects" than any other agency of which he knew.

"Pacifists, such as Morris Hillquit, who seek to teach Americans their duty and speak with a strong foreign accent," the Rev. John Haynes Holmes, pastor of the Church of the Messiah; Oswald Garrison Villard, and other "resisters" and "parasites" were a dangerous element in the country, Mr. Wood contended, in view of the bitter hatred of Japan for the United States.

"On the one hand we have the fanatics leading the ignorant, and on the other the German bombing squads," Mr. Wood said. "I have a good inventory of the high human explosives in this country, and those who stand for the Trinity of Treason, the pro-German conspirators, the socialists, and the pacifists, will be responsible if blood is shed in our streets.

"Then, too, we already have had the suggestion from Berlin that Germany, Japan, and Mexico might cooperate against us. When we think of the one hand a nation as mad as Germany and on the other a nation as ambitious as Japan, we have a sense of preparedness. Japan hates the United States and has cause for it. When her people were wearing silks and were wearing slans, and we exclude her people from our country although Africans have the right to enter it.

Mr. Wood read a statement made by a prominent Japanese in Japan last October, which, Mr. Wood said, bears graphic illustration of the sentiment of Japan toward the United States. Americans were referred to in the statement as "fatuous boobies" who had "no sense, no love and no sentiment," and who were "a race of thieves, with the hearts of rats."

"I say that I believe that this is the sentiment of Japan toward the United States, and if the men and women here want to do the patriotic thing they will write to their Congressmen to vote for the General Staff's bill for universal military training," said Mr. Wood. "The men in the audience remonstrated with Mr. Wood for "creating distrust" of Japan, which will be on the side of the United States if we go to war with

Germany, but Mr. Wood said this was a time to tell the truth, no matter how unpleasant. Another man, who said he was a Canadian, also asserted that he considered Mr. Wood's remarks unwise, and that it was unfair to make an appeal for extreme militarism in view of a distrust and suspicion of other nations.

Mr. Wood paid a tribute to the Roman Catholic church, which he said, had

shown more patriotism in the present emergency than many of the Protestant churches.

General Putnam assailed Germany for her submarine methods and her violation of American rights, and asserted that American harbors should be opened to British cruisers patrolling and protecting American coasts.

Charles P. Howland, the third speaker, pointed out that conflict between the United States and Germany was inevitable, because the one country stood for liberalism and democracy and the other for militarism and Prussianism.

## JAPAN TO SEND WARSHIP WITH GUTHRIE'S BODY

### Emperor Plans the Honor As a Special Mark of Friendship To the United States.

TOKIO, Monday, March 12.—As a special mark of honor to the late George W. Guthrie, American Ambassador to Japan, the Emperor is expected to detail a Japanese warship to transport the body to the United States. The official announcement designating the warship is anticipated with great interest because broadly interpreted it will be a special manifestation of friendship for the American nation, especially as the Japanese warships are at present occupied in patrol duty in the Pacific and Indian Oceans.

Great numbers of persons have visited the American Naval Hospital where the body lies in state, the closed coffin surmounted with a beautiful wreath from the Emperor. The Diplomatic Corps sent a silver wreath designed by Japanese artists. The reception rooms are massed with floral offerings from Japanese dignitaries and Japanese and American organizations. Japanese officers and American military and naval attaches constitute the Guard of Honor. It was unofficially announced today that the first class cruiser, *Yama*, probably would be designated to transport Mr. Guthrie's body to the United States.

HARRISBURG, Penn., March 13.—James C. McCormick today denied a rumor that he would be named to succeed the late Ambassador Guthrie in Tokyo. "There is nothing to it," he said.

## NEW 'SECRET TREATY' REVEALED IN RUSSIA

Compact with Japan to Keep  
Any Third Power from  
Dominating China.

### SAID TO BE AIMED AT US

#### Bolshevik Paper Features It as a Threat Against Great Britain and America.

PETROGRAD, Dec. 20, (Delayed).—Under the heading, "Secret Treaty Between Japan and Russia for Joint Armed Demonstration Against America and Great Britain in the Far East," the Bolshevik organ, the *Isvestia*, publishes what it says is the text of the secret treaty drawn up last year providing for joint action by Russia and Japan to prevent any third country from achieving political dominance in the agreement, dated July 3, 1919.

The agreement, automatically extending itself until a year after one party expresses the desire to annul it, is signed by Sergius Sazonoff, then Russian Foreign Minister, and Viscount Motono, Japanese Foreign Minister.

The treaty stipulates that "the agreement shall remain in deep secret

for all except for the contracting parties." It opens with the statement that it is designed to supplement and strengthen the secret treaties of 1897, 1910, and 1912. Article I, is given as follows:

"The contracting parties recognize that the interests of either side demand the defense of China from political domination by any third power whatsoever cherishing hostile intentions toward Russia and Japan, and, therefore, undertake, whenever circumstances necessitate, to enter into open relations based on full confidence in order conjointly to take the necessary steps to prevent the advent in China of such a state of affairs."

Other articles are published as follows:

"Article II.—In the event that, as a consequence of any measures undertaken by mutual consent by Russia and Japan on the basis of the preceding article, any third power, as foreseen by Article I, should declare war against Russia or Japan, the other contracting party shall, on the first day of its ally, come to its aid. Each contracting party binds itself not to make peace with the common enemy without obtaining the agreement of its ally.

"Article III.—The conditions on which either party shall give armed assistance, and the means by which such assistance shall be expressed, shall be fixed by the respective authorities of the contracting parties.

"Article IV.—It must especially be kept in mind that neither party shall consider itself obligated in accordance with Article II, to give its ally armed assistance unless it receives guarantees from its allies to the effect that they will give it assistance to the extent necessitated by the seriousness of the possible conflict."

### See No "Armed Demonstration" Threat.

WASHINGTON, Dec. 21.—American officials said today that they had no knowledge of the so-called secret treaty between Russia and Japan described in the Petrograd dispatches, but they considered that the description of it as contemplating a joint armed demonstration against America and Great Britain in the Far East was not borne out by the text of the published articles.

There is a possibility that the treaty referred to is the special convention concluded between Russia and Japan at about the same time as the so-called secret treaty. It was generally assumed here that the treaty contained some secret provisions, but its purpose was described as being to safeguard the rights of Japan and Russia in the Far East; to reconcile all outstanding issues between them and generally to follow the lines of the Anglo-Japanese alliance.

At the time it was supposed that the secret articles provided for the sale by Russia to Japan of all of the Manchurian railroad south of Harbin, the transfer to Japan of navigation rights in the Sugiari River, and the extension of fishing rights off the coast of Siberia.

It is improbable that the United States Government alone will make any effort to secure an explanation of the other terms and purpose of these secret articles from the principals, but it is rather expected that one of the other powers will voluntarily come forward with a statement concerning them.

Careful reading of the four published articles inclined officials here to the opinion that the general purpose of the convention was somewhat in line with the existing British policy toward the Far Eastern interests, and that it was designed to protect China from exploitation by any third power and was not especially directed against America or Japan.







"These considerations cannot be too strongly presented to the American public, for there are American publicists and lawmakers who are constantly clinging upon their own assumption that Japan is bent to force the issue of unrestricted immigration of her subjects into this land. Japan wants no part of the kind. I can only earnestly assert that in the American-Japanese negotiation there has not been a single instance where a request was made to augment the number of immigrants.

#### All Not Treated Alike.

"What I am referring to is, then, the treatment and protection of a small number of my compatriots now residing in your country. We all have come in obedience to and under the protection of the treaty that exists between our two countries. Strangely enough, however, we are not all treated or protected alike. Those who live east of the Rockies are most hospitably and royally treated by Americans. Such, however, is not the case with those who happen to reside on the Pacific Coast. They not only receive sometimes harsh treatment, but there have been instances when they were deprived of some rights and privileges which are accorded to other aliens and to the Japanese also who reside in more happy quarters. This is entirely incompatible to the Japanese who are not conversant with the peculiar nature of the American Constitution. Whatever may be the difficulties and considerations of the Government, it is not just for the American people to deprive some means so to unfairly discriminate in fulfilling their treaty obligations and of dispensing equal justice to all aliens.

"It would be preposterous for a foreigner like myself to suggest any measure for the solution of the trouble. We can depend with utmost confidence on the responsiveness of American statesmanship and the inborn sense of justice of the American people. This something must be done to mend the anomalous situation will, however, admit no doubt. It is reported that one of the treaties of the United States is being drafted to enact the same kind of law which once strained the Japanese-American relations. If this kind of pit-crickling is often repeated, I fear the time may come when the Japanese rulers can not restrain the people.

"Will it not be a wonder, one of the functions and a noble mission of the World Court League, whose watchword is justice, to set in motion a machinery and go to eradicate once for all the root of trouble that lies between America and Japan, and thus place their relations upon the solid rock of everlasting friendship?"

"Following Mr. Iwanoaga's address, Charles Lathrop Pack, who presided, said:

"He has given us food for thought upon which, I am sure, all Americans will ponder."

John Hays Hammond, President of the World Court League, who will send a letter to the dinner, which was read by Mr. Pack. In it he said:

#### Not an Anti-War Organization.

"I hope the presiding officer will clearly and emphatically state that the World Court League has no connection with any anti-war organization. The sole object of the league is to promote the creation of a world court after the type to settle international disputes."

"Those prominent in the world court movement have from the first recognized that an adequate military defense is indispensable to our national security under the present deplorable state of international relations. One of the lessons we have learned from the great world war is that neither political neutrality, nor geographical isolation, when coupled with military preparedness, has prevented the agony of pacific and im-

monstrous Belgium, and the humiliation and despoliation of ineffective and submissive China.

"We believe that the greatest thought provoking enemies of our national security are those whose efforts create the impression abroad that our people are divided in their allegiance to the President in a time of national crisis."

Ex-Senator Theodore E. Burton said that no one loved peace more than George Washington, yet there is never a more ardent advocate of national preparedness. He expressed approval of a world court.

**Forget Race Prejudice, Says Ridder.**

Bernard H. Ridder, editor of the Staats-Zeitung, said that all Americans had now forgot race prejudice.

"The World Court League stands upon the principle that here in America we forget race prejudice and bitterness,"

he said. "We have learned in America to forget race passion for that better thing, the spirit of America. This has been shown in the last few weeks, when renew their pledge to the United States. These new pledges meant a sacrifice—upon such sacrifice the gods themselves throw inches."

Dr. James Brown Scott, President of the Neutrality Board, pictured Washington as a great world pacifist. He read the instruction in the will of the first President in which he bequeathed to his nephews his four swords with the instruction that they were "to be drawn only in self-defense or in defending the rights of the country."

"They were in the audience many delegates to the pacific congress being held at the Baltimore. They are widely at variance on peace propaganda. Mrs. Anna Garlin Spencer, a member of the World Court League, advised that they urge at once some objection."

William E. Miller, director of the Laymen's Missionary Movement, said that many wars had been caused by talking wars in the newspapers and the public to cease talking war and to talk peace.

"There was then drafted a telegram to President Wilson, which said in part:

"We call upon all true citizens of the nation to reaffirm in no uncertain voice their loyalty and their unshakable determination to stand by the Government in the present crisis."

## JAPAN NOW FACES AN INTERNATIONAL CRISIS

*James Johnston*  
Coalition Forms Against Terauchi and a New Election Is Predicted.

### PREMIER SPURS THE NATION

Urges Preparedness for Emergencies—Motohno Describes Friendly Relations with America.

TOKIO, Jan. 23.—Japan is confronted with an international political crisis. The opposition to the administration of Count Terauchi has opened a vigorous campaign on the ground that the Terauchi nonpartisan Cabinet was formed in violation of the spirit of the Constitution. The Constitutional Party, which has a majority in the House of Peers, and is under the leadership of Viscount Kato, former Minister of Foreign Affairs, has joined hands with the Nationalist group in the lower house for war against the Premier.

The battle will be fought out in the Diet, which reconvenes today. Count Terauchi and Viscount Motohno, Foreign Minister, delivered addresses in defense of the administration.

The press expects the outcome of the crisis to be dissolution and a new election.

In his address today Premier Terauchi expressed satisfaction that Japan's relations with the treaty powers, other than the participants in the war, were "more and more cordial." He asserted that Japan was working in unreserved union with the Allies, and that Germany's peace conference proposal was rejected because it was not inspired by a sincere desire for peace. In view of the magnitude of the war, the Premier urged the nation to stand united irrespective of class or politics, and to adopt post bellum policies which would protect the prestige and the interests of the Empire and remove all causes of danger to peace in the Far East.

The Premier said that the Government was paying particular attention to its relations with China and would spare no pains to cultivate neighborly relations. The Japanese administration, he said, was now endeavoring to sweep dark away all clouds which hitherto had darkened the path of the two nations and establish relations of mutual trust,

confidence and helpfulness. "I need say nothing," continued the Premier, "that armament is an indispensable means of national preservation. Care should always be taken to keep our defenses in an absolute condition of efficiency and strength, in due response to the changing the different conditions of our relations with other nations and in proportion to the wealth and resources of the country. To be prepared for emergencies is important. The spirit of the people should be invigorated by nursing the Nationalistic idea of preserving the public faith. It is equally important that the national resources be increased and industry and commerce encouraged.

In a lengthy address, in which he unequivocally asserted that Germany's ambition for world supremacy was the true cause of the war, Viscount Motohno dwelt particularly on the relations between the United States and Japan. He said that Japan had always wished to maintain the most sincerely amicable relations with America. "I have occasionally obscured, however so little, the relations of our two countries," he said generally, "but the common good-will of the two Governments. Certainly there exist questions on which our Governments may not be in accord, that happens even between allied countries. However, by examining even the thorniest questions in a friendly manner with a determination to settle them in an amicable and conciliatory manner, the means of reaching an understanding are surely found. This is the road which the two Governments have always followed, to the great satisfaction of the two nations."

"I observe with great joy the symptoms of most genuine strength manifested for some time between the two countries. Such proposals for common action in the financial affairs of China have been made by American capitalists. The Imperial Government will follow with the liveliest interest the subsequent development and economic rapprochement of the two nations."

Viscount Motohno maintained that the greatest cause of the Imperial Government of Japan was the regrettable Japanese tendency to interfere in China's domestic quarrels. What Japan feared most, he said, was the disturbance of peace, but she would do everything to prevent this. The Foreign Minister asserted that Japan's friends in America were irritated by China, which must recognize Japan's special rights in Southern Manchuria and Eastern Mongolia. Japan should recognize the same interests of other nations in China, co-operate with powers with which there are special arrangements, and generally conciliate her interests with those of other nations.

"Japan has no intention of pursuing an egoistic policy," Motohno concluded. "She believes she can reach a complete understanding with the interested powers for the good of China and all."

Count Terauchi took office in October, 1918. The Emperor's action in appointing him to form a Cabinet was a surprise both in Japan and abroad, and

## JAPAN NOW FACES THE LANSING-ISHIH AGREEMENT.

The permanence and practical working of the agreement between Secretary LANSING and Viscount ISHIH, respecting the relations of Japan and the United States and China, depend upon the equal and faithful observations of all its provisions. A misplacement of emphasis might make the agreement a cause for difference and discord instead of that bond of harmony, of friendship, and of mutual interest which we cordially hope it may become.

"The Government of the United States recognizes that Japan has special interests in China, particularly in the part to which her possessions are contiguous"—so runs the first structural and important clause of the agreement. Then, immediately following, we find these two self-denying ordinances, equally of the very structure and binding obligation of the covenant:



The territorial sovereignty of China, nevertheless, remains unimpaired, and the Government of the United States has every confidence in the repeated assurances of the Imperial Japanese Government that while geographical position gives Japan special interests they have no desire to discriminate against the trade of other nations or to disregard the commercial rights heretofore granted by China in treaties with other Powers.

The Governments of the United States and Japan deny that they have any purpose to infringe in any way the independence or territorial integrity of China, and they declare, furthermore, that they always adhere to the principle of the so-called "open door" or equal opportunity for commerce and industry in China.

The two provisions must be read together—that in which we recognize Japan's special interest in China, and that in which both Governments pledge themselves to respect the territorial integrity and the independence of China and to adhere to the principle of the "open door," of equal opportunity for commerce and industry in China. The one must not be put above the other. We may plainly see, and Japan cannot fail to see, that this agreement might become a menace to the friendly relations of Japan and the United States if there were any failure on our part or on the part of Japan to observe in absolute good faith the stipulation concerning the territorial integrity and independence of China or the principle of equal trade opportunity. Unquestionably, the agreement has its dangers as well as its advantages. We must remember that China is a sovereign nation. It is a very delicate matter for two nations to execute agreements recognizing the special interests of either in her affairs. Our Monroe Doctrine gives us no special interest in the internal affairs, no shadow of control over the foreign relations, of the other republics of the western world, save in the case of Cuba. The Government of Japan, of course, understands that our recognition of its special interests in China concedes no right or authority of that kind over the destinies of the Chinese people, and does not, cannot, in any way impair the sovereignty of their Government. If through any misunderstanding of this fundamental fact China,

feeling herself aggrieved, should be forced to appeal to us for protection against Japan, or to Japan for protection against us, the Lansing-Ishih agreement, as we have said, would become a source of danger to the friendly relations existing between the two parties to it.

For our part, we can have no intention of trenching upon the territory or upon the sovereign rights of the Chinese Republic. We accept this agreement as a solemn engagement on the part of Japan to respect the territory and the sovereign rights of China as we shall respect them, and it is a reassuring pledge, opportunely given

at a moment when Germany, the common enemy of the two countries, has been busy sowing the seeds of suspicion and mischief, deliberately intended for embroilment.

The spirit of the instrument is admirable, the spirit in which this agreement was reached was most friendly, and these mutual covenants should remove all causes of difference between Japan and the United States, and any anxiety that may have existed on one part or the other concerning the interests of either in China or elsewhere. The agreement will be put to the test, not at once, but when the commerce of the world resumes its flow in the usual volume and through natural channels after the war. Our trade with China will be important. Japan enjoys the very great advantage of nearness to that market, and she will understand that she has no need, in addition to that, of any policies or methods contrary to the principle of the "open door." That principle means what it says, and any practice or the use of any influence intended to restrict the free and equal opportunities of any nation trading with China would be contrary to the principle and to the understanding.

It is necessary that these considerations should be brought into view, and kept steadily in view on both sides, for it must be recognized that the Lansing-Ishih agreement is an exceedingly delicate matter, since it so manifestly involves the interests of a third nation not a party to it. So far as the interests and the relations of the United States and Japan are concerned, the agreement is a good one; it nullifies hostile efforts to create dissension, it brings the two countries together in mutual and friendly understanding, which the people of the United States sincerely trust will long continue.

## INDEPENDENCE OF CHINA GUARANTEED

James Van Dyke  
Agreement Between America  
and Japan Also Reaffirms  
the "Open Door."

## JAPAN MORE ACTIVE IN WAR

Pledges Full Military, Naval, and  
Economic Co-operation to  
Crush Prussianism.

## GERMAN PLOTS THWARTED

## Lansing Announces Text of Momentous Document and Explains Its Meaning.

Special to The New York Times.

WASHINGTON, Nov. 6.—Supplementing the cabled advices from Peking, an announcement was made today by the Secretary of State of a far-reaching agreement between the Governments of Japan and the United States, which appears to furnish the groundwork for clearing away all the misunderstanding that has existed between the two nations.

The agreement reached between the special Japanese mission to the United States, headed by Viscount Ishih, on the one hand, and Secretary Lansing and other officials of the American Government on the other, pertains to China and, in effect, commits this Government to a recognition of Japan's special interests in Chinese territory, and at the same time commits Japan, as well as the United States, to the principle of the "open door," which the agreement defines as "equal opportunity for commerce and trade in China." This agreement was completed with a thorough understanding of Japan's earnest desire to co-operate with the United States in waging war against Germany.

But beyond these things the agreement pledges the United States and Japan to uphold the independence and territorial integrity of China. No alliance has been entered into between the Governments at Tokio and Washington and there is no understanding concerning any resort to force to prevent China from falling a prey to the cupidity of other nations. At the same time the agreement insures China against aggression. It marks the fruition of the efforts of John Hay, begun at the outbreak of the Boxer uprising seventeen years ago, and makes known to all the world that China must stand as a free and territorial entity. The concluding paragraph of the agreement proper contains this momentous declaration: "Moreover, they (the Governments of the United States and Japan) declare that they are opposed to the acquisition by any Government of any special rights or privileges that would affect the independence or territorial integrity of China or that would deprive the subjects or citizens of any country the full enjoyment of equal opportunity in the commerce and industry of China."

### Application to the Great War.

The importance and far-reaching character of this agreement are emphasized by a statement by Secretary Lansing pointing out the application of the pact to the great war. It not only sweeps away the mutual suspicion that has tended to produce ill-feeling between the two Governments, but embraces an understanding, made known through Secretary Lansing's statement, accompanying the formal documents, that the Japanese Government "desired to do their part in the suppression of Prussian militarism, and were eager to co-operate in every practical way to that end."

One of the questions asked since the arrival in this country of the special Japanese mission headed by Viscount Ishih was why Japan had not taken a more active part in the war. The Japanese Commissioners have answered it in a way that is entirely satisfactory to the United States and there now appears to be no doubt that if Japan is called on to furnish men and means to help in German defeat, she will respond readily.

Japanese military activity in the effort to drive out Prussianism has become active already. Secretary Lansing announced that "complete and satisfactory understandings upon the matter of naval co-operation in the Pacific for the purpose of attaining the common object against Germany and her allies have been reached between the representative of the Imperial Japanese Navy, who is attached to the special mission of Japan, and the representative of the United States Navy."

The arrangement between Japan and the United States took the form of an exchange of identical notes dated Nov. 2 between Mr. Lansing as Secretary of States of the United States and Viscount Ishih, the Special Japanese Ambassador, who came to this country at the head of a mission of distinguished Japanese military and naval officers and civilian officials for the ostensible purpose of making known to this Government the satisfaction of the Japanese Government over the entrance of the United States into the war against Germany. But the notes, which were given to the



press today along with an explanatory statement of Secretary Lansing and a statement by Viscount Ishii, show that the purpose of the Japanese Government in sending a special mission here had a wider significance.

The notes exchanged between Secretary Lansing and Viscount Ishii on the day of which the latter returned to Friday, August 11, and the day after Viscount Ishii and the members of the special mission left Washington on their return to Japan by Press.

While there is a rule among newspaper representatives against quoting the Secretary of State without his consent, Mr. Lansing will not be offended if any reference to the tribute he paid to the American press today for the patriotic part it had played in helping to bring to a successful conclusion the negotiations that led to the agreement with Japan. This part played by the press was negative in the strict sense. Washington correspondents refrained purposely from comment or speculation as to the points of discussion between Secretary Lansing and Viscount Ishii during the progress of their conversations.

It was undisturbed among the correspondents that the reference in their dispatches to possible differences between Japan and the United States and to mutual suspicion had appeared to the public might serve to embarrass the negotiations, particularly as German agents would be quick to take advantage of such reports and by subtle spreading of rumor create the impression among officials of each Government that the facts were not being observed by the other. In a talk with newspapermen today Mr. Lansing expressed his gratitude, and indicated the broad cooperation and the character from the American press an arrangement of the utmost importance to Japan and America alike, due to all the nations at war, had been accomplished.

How important this repression of press comment had been was brought out by Mr. Lansing in the statement that he furnished explanatory of the reasons and purposes of the agreement. In the statement of the campaign of misrepresentation that had threatened to undermine the friendly relations of the two nations, and to which this attitude of constraint and doubt thus created was fostered and encouraged by the campaign of falsehood, which for a long time had been actively and secretly carried on by Germans, whose Government, as a part of its foreign policy, desired especially to injure Japan and the United States and Japan that it would be at the chosen time no difficult task to cause a rupture of their good relations.

**German Plotting Nullified.**

The Germans have depended on this propaganda of falsehood to hamper the participation of both Japan and the United States in the war. They have sought to create the impression that Japan was seeking a favorable opportunity to strike the United States. This opportunity was expected to come when American territory was stripped of troops and to join their British and French brothers-in-arms on the battlefields of France. The German idea seemed to be that with fear of Japan and Germany, a large number of troops would be kept at home, most of them along the Mexican border, for Germany had endeavored to have it apply to Japan would strike the United States through Mexico. In line with German hopes or pretended hopes of involving Japan and the United States was the direction given by Dr. Zimmermann, then German Minister for Foreign Affairs, to Admiral Eckhardt, the German minister to Mexico, to seek to bring about an alliance between Japan and Mexico which would net both substantial gains of American territory.

These efforts have failed to the ground through the agreement concluded between the representatives of Japan and the United States on Nov. 2. Whatever fears may have been held in some quarters in this country with respect to supposed Japanese desires which have now been allayed. The danger of excesses in Mexico such as those of the Villistas is never present, but the number of troops need be kept on the border. If any large number of troops should be required to meet a situation which they could be obtained from the hundreds of thousands of men who will be constantly receiving military training in this country while the war is on.

**Text of the Agreement.**

Following is the State Department's announcement.

"On Friday, Nov. 2, 1917, the Secretary of State and Viscount Ishii, the special Japanese Ambassador, exchanged at the Department of State the following notes dealing with the policy of the United States and Japan in regard to China:

Department of State, Washington, Nov. 2, 1917.

Excelsiency, I have the honor to communicate herein my understanding of the views reached by me in my recent conversations touching the questions of mutual interest to our Governments relating to the Republic of China.

In order to silence mischievous reports that have from time to time circulated, it is believed by us that a public announcement once more of the desires and intentions shared by our two Governments with regard to China is advisable.

The Governments of the United States and Japan recognize that territorial proximity creates special relations between countries, and, consequently, the Government of the United States recognizes that Japan has special interests in China, particularly in the part to which her possessions are contiguous.

The territorial sovereignty of China, nevertheless, remains unimpaired, and the Government of the United States has every confidence in the repeated assurances of the Imperial Japanese Government that, while recognizing that it respects Japan's special interests, they have no desire to discriminate against the trade of any other country or to disregard the commercial rights heretofore granted by China in treaties with other powers.

The Government of the United States and Japan deny that they have any purpose to infringe in any way the independence or territorial integrity of China, and they declare, furthermore, that they always adhere to the principle of the so-called open door and equal opportunity for commerce and industry in China.

Moreover, they mutually declare that they are opposed to any modification by any Government of any special rights or privileges that would affect the independence or territorial integrity of China, and that they would deny to the subjects or citizens of any country the full enjoyment of equal opportunities in the commerce and industry of China.

I shall be glad to have your Excellency concur in this understanding of the agreement reached by us.

Accept, Excellency, the renewed assurance of my highest consideration.

ROBERT LANSING,  
His Excellency, Viscount Kikujiro Ishii, Ambassador Extraordinary and Plenipotentiary of Japan, on special mission.

The Special Mission of Japan, Washington, Nov. 2, 1917.

Sir, I have the honor to acknowledge the receipt of your note of today, communicating to me your understanding of the agreement reached by us in our recent conversations touching the questions of mutual interest to our Governments relating to the Republic of China.

I am happy to be able to confirm to you, under authorization of my Government, the understanding of the question set forth in the following text:

[Here the Special Ambassador repeats the language of the agreement as given in Secretary Lansing's note.]

K. ISHII,  
Ambassador Extraordinary and Plenipotentiary of Japan, on special mission.  
Honorable Robert Lansing, Secretary of State.

The agreement accompanying the announcement Secretary Lansing said:

**Secretary Lansing's Statement.**

"Viscount Ishii and the other Japanese Commissioners who are now on their way back to their country have performed a service to the United States as well as to Japan which is of the highest value.

"They had unquestionably been growing up between the peoples of the two countries a feeling of suspicion as to the motives inducing the activities of the other in the Far East, a feeling which, if unchecked, promised to develop into serious rumors and reports of improper intentions were increasing and were more and more believed. Legitimate commercial and industrial interests, without ulterior motive were presumed to have political significance, with the result that opposition to those interests was aroused in the other country.

"The attitude of constraint and doubt thus created was fostered and encouraged by the campaign of falsehood, which for a long time had been actively

and secretly carried on by Germans, whose government as a part of its foreign policy desired especially to so alienate Japan as to cause Japan that it would be at the chosen time no difficult task to cause a rupture of their good relations. It is believed that there were people in both countries, many of whom were entirely honest in their beliefs, who accepted the propaganda of truth, and aided the German propaganda by declaring that their own Government should prepare to meet the contingency asserted was inevitable, that the interests of the two nations in the Far East were hostile, and that every activity of the other country in the Pacific had a sinister purpose.

"Fortunately this distrust was not so general in either country as to prevent Japan as to affect the friendly relations of the two Governments, but there is no doubt that the feeling of suspicion was increasing and the untrue reports were receiving more and more credence in spite of the earnest efforts which were made on both sides of the Pacific to counteract a movement which would jeopardize the ancient friendship of the two nations.

"The visit of Viscount Ishii and his colleagues has accomplished a great change of opinion in this country, by frankly denouncing the influences which have been at work, by openly proclaiming that the policy of Japan is not one of aggression, and by declaring that there is no intention to take advantage commercially or industrially of the special relationship existing by geographical position, the representatives of Japan have cleared the diplomatic atmosphere of the suspicions which had been so carefully created by our enemies and by misguided or overzealous people in both countries. In a few days the prejudice and suspicion has been undone, and both nations are now able to see how near they came to being led into the trap which had been so skillfully set.

"Throughout the conferences which have taken place Viscount Ishii has shown a sincerity and candor which dispelled every doubt as to his purpose and brought the two Governments into an attitude of confidence toward each other which made it possible to discuss every question with frankness and cordiality. Approaching the subjects in such a spirit and with such a desire to remove every possible cause of controversy, the negotiations were marked by a sincerity and good-will which from the first insured their success.

**Principle of Non-Interference.**

"The principal result of the negotiations was the mutual understanding which was reached as to the principles governing the policies of the two Governments in relation to China. This understanding is formally set forth in the notes exchanged and now made public. The statements in the notes require no explanation. They not only contain a reaffirmation of the policy of non-interference which made it possible to discuss every question with frankness and cordiality, but introduce the principle of non-interference with the sovereignty and territorial integrity of China, which, generally applied, is essential to perpetual international peace, as clearly declared by President Wilson, and which is the very foundation also of Pan Americanism, as interpreted in this Government.

"The removal of doubts and suspicions and the mutual declaration of the new doctrine of non-interference should be enough to make the visit of the Japanese Commission to the United States historic and important. It accomplished further purpose, which is of special interest to the world at this time, in expressing Japan's earnest desire to cooperate with the United States in the war against the German Government. The discussions, which covered the military, naval, and economic questions to be employed, with due regard to relative resources and ability, showed the same spirit of sincerity and good-will which characterized the negotiations resulting in the exchange of notes.

"At the present time it is inexpedient to make public the details of these conversations, but it may be said that this Government has been gratified by the assurances and the friendly attitude of the Japanese Government desired to do its part in the suppression of Prussian militarism and in the maintenance of peace in every practical way to that end. It might be added, however, that complete and satisfactory understandings upon the subject of non-interference in the Pacific for the purpose of attaining the common object against Germany and Austria-Hungary were reached between the representative of the Imperial Japanese Navy, who is attached to the special mission, and the United States representative of the United States Navy.



"It is only just to say that the success which has attended the intercourse of the Japanese Commission with American officials and with private persons is due in no small measure to the personality of Viscount Ishii, the head of the mission. The natural reserve and hesitation, which are not unusual in the

negotiations of a delicate nature, disappeared under the influence of his own friendliness, while his frankness won the confidence and good will of all. It is doubtful if a representative of a different temper could in so short a time have done as much as Viscount Ishii to place on a better and firmer basis the relations between the United States and Japan. Through him the American people have gained a new and deeper conviction of the reality of permanent friendship for the United States, which will be mutually beneficial in the future.

"Viscount Ishii will be remembered in this country as a statesman of high attainments, as a diplomat with a true vision of international affairs, and as a genuine and outspoken friend of America."

#### Statement by Viscount Ishii.

The following statement by Viscount Ishii was given out by the Japanese Embassy:

"My final departure from Washington affords a fit occasion for me to express once more to the American people my deep sense of gratitude for the cordial reception and hospitality accorded to the special mission of Japan. The spontaneous and enthusiastic manifestations of friendship and good will toward us on all sides have profoundly impressed not only the members of the mission, but the whole Japanese people. The sturdy feeling and fraternal spirit always existing between the two nations have never been more emphatically testified to."

"Believing as I do in frank talking, I have tried as best I could in my public utterances in this country to set the truth as to the facts about my country, the aspirations and motives which spur my nation. For, to my mind, it is misrepresentation and the lack of information that allow discordance and distrust to creep in in the relationship between nations. I am happy to think that at a time when the true unity and co-operation between the allied nations are dire necessities, it has been given me to contribute in my small way to a better understanding and appreciation among the Americans with regard to Japan."

"The new understanding in regard to the line of policy to be followed by Japan and America respecting the Republic of China augurs well for the undisturbed maintenance of the harmonious accord and good neighborhood between our two countries. It certainly will do away with all doubts that have now and then shadowed the Japanese-American relationship. It cannot fail to defeat for all time the pernicious efforts of German agents, to whom every new situation developing in China always furnished so fruitful a field for black machinations. For the rest, this new understanding of ours substantiates the solidity of comradeship which is daily gaining strength among the honorable and worthy nations of the civilized world."

"It is a great pleasure for me to add that this declaration has been reached as an outcome of free exchange of frank views between the two Governments. I cannot pay too high a tribute to the sincerity and farsightedness of Secretary Lansing, with whom it was my privilege to associate in so pleasurable a way. It is my firm belief that so long as the two Governments maintain a perfectly ap-

preciative attitude toward each other, so long as there is no lack of statesmanship to guide public opinion, the reign of peace and tranquillity in our part of the world will remain unchallenged."

The present agreement is an extension of the Root-Takahara gentlemen's agreement of Nov. 30, 1908, which engages the United States and Japan mutually to respect the possessions of the other in the region of the Pacific Ocean and to support the principle of equal opportunity for the commerce and industry of all nations in China. By the present agreement the United States recognizes the principle of Japan's special interests in China, which already has been recognized by treaty between Great Britain and Japan and Russia and Japan. According to Japanese diplomats other nations have tacitly assented to this principle.

#### Not Another Monroe Doctrine.

There was a disposition in some quarters here today to attribute to the agreement the recognition of a Japanese Monroe Doctrine, but in authoritative quarters this was corrected, with the

assertion that the agreement applies rather the principle that on this hemisphere is known as Pan Americanism. The Monroe Doctrine, it was contended, was based on the principle of national safety—the national safety of the United States—while Pan Americanism was altruistic in that it was based on preserving the integrity of all the nations involved, and was therefore international. The principle of the Monroe Doctrine, it was said, was not applied to China by the Lansing-Ishii agreement, but it contained a recognition of the principle that all the nations concerned were to see that the territorial integrity of China was respected.

It should be explained, however, that there is no authoritative statement embodying this interpretation. High officials preferred to let the agreement, with Secretary Lansing's accompanying statement, speak for itself. Japan's special interests in China were likened to the special interests the United States has in Mexico, on account of the geographical proximity of the two countries.

Officials at the Chinese Legation declined to comment on the exchange of notes between Secretary Lansing and Special Ambassador Ishii.

## SHIBUSAWA ASKS OUR FRIENDSHIP

From *The Times*, London, July 17  
Japanese Financier Sends  
Message.

A cable from Baron Shibusawa, Japan's foremost financier, who has been entertained lavishly in the United States, was received today by William H. Williams, vice-president of Gaston, Williams & Wigmore. The message, bearing on the friendly relations of the United States and Japan, read as follows:

"Misrepresentation of Japan's attitude may create temporary suspicions in your country, but time must reveal the truth that there never has been greater or more general desire in Japan for friendly relations with your country than at present and also the realization here of the high motives which actuate the dealings of the United States in the present world-wide complications.

"We hope this friendly feeling on our part will in time become understood by your people and suspicion give place to confidence and trust. Our recent economic expansion is publicly emphasized as essential to the building up of good relations with the United States, our best customer, and with China, our second best. To bring into closer economic relationship China, Japan and the United States, not with the idea of the selfish exploitation of any country but for the ultimate benefit of all these countries,

will not only result in closer business relationship, but will help to a general better understanding.

"In Japan we are ready to coop-

erate to the extent of our possibilities. I have advocated for three years the doctrine of cooperation. I am glad to see its realization."



# The American Bugbear

By Henry Raymond Mussey

COLUMBIA UNIVERSITY

Henry Raymond Mussey  
June 17

FOR half a century, but more especially since the Russian war, our myth-makers have been prodigiously busy with Japan, creating for us a people as different as possible from the hard-working but not overworked, poor but not poverty-stricken, cheerful but not hilarious inhabitants of the island empire beyond the Pacific.

Our first myth dealt with a race of cunning little yellow-skinned artistic geniuses. They sat forever in the moonlight under a flowering cherry branch and gazed on the ghostly but entrancing outline of Fujiyama. Mostly they spent their time writing poems to hang on their cherry tree, but in brief intervals they created, for the pure love of it, bewitching works of art that we afterward acquired for a song.

The Russian war shattered this myth in fragments, and we straightway created a new one. In this marvelous world of imagination the Japanese no longer mooned under a wistaria. Instead, every man, woman and child of them spent all his time in soldiering and politics. The Japanese began annexing China before breakfast, seizing the Philippines as a forenoon diversion, bombarding a Chinafied San Francisco in the afternoon, and signing a peace treaty in Denver or Chicago in time to catch the night train back to Tokyo. They had but one feeling, we were told—loyalty to the emperor; but one desire—to commit suicide in order that the imperial power might be strengthened. In pursuit of this desire and in accordance with their topsy-turvy morals, so our myth-makers assured us, all Japanese preferred, no matter at what cost, to lie rather than tell the truth. And this myth is a cardinal article of faith, apparently, with a vast number of Americans today.

An occasional traveler with leisure discovers, not the people of the myth, but a people on the whole remarkably like ourselves. He finds most of them busily engaged making a living, and hating taxes and foreign politics. In Tokyo he finds men having every shade of political opinion, from the Little Japanner, who regards the Russian war as a mistake and Korea as an expensive blunder, to the blatant imperialist who sees the flag of the rising sun floating over all eastern Asia. In all the cities he finds public administrators, physicians, reformers of various sorts wrestling with problems of finance, sanitation, street cleaning, tuberculosis, infant mortality, alcoholism.

Our leisurely traveler looks about him, he talks with everybody he can. English carries him far even without an interpreter in Japan today. He reads the addresses of public men, he follows newspaper discussion, and he finds himself hunting rather vainly for the Japanese of the myth in their native lair.

In short, he finds the same process of economic development and socialization going on that is occurring in the West. He sees the same forces and motives at work as in the West. In Japan these forces work under conditions of difficulty, owing to the density of population, the natural poverty of the country, the survival of old habits of life and thought—but they work.

It must not be forgotten that in Japan proper we have a group of mountainous islands only three times as big as New York state. But one-sixth of that land is arable, so a popu-

lation six times as great as that of New York city and state combined must be fed from an area only half as great as New York's. The empire has no remarkable mineral resources, though there is some fairly good coal, considerable copper, some zinc, gold and silver, no iron. There is also considerable water power in small units. But Japan is by nature a poor country, and her fifty-five million inhabitants have for centuries had to make a frugal living by the exercise of an industry and economy almost unknown in the West.

Fifty years ago the West knocked at Japan's closed door. Her rulers suddenly awakened to the significance of western science and material achievement, western military and political systems, western economic and social organization. They determined to realize for themselves and their people the new possibilities of wealth and welfare that the West had to offer. They set themselves to appropriate and assimilate all that the West could teach them, and for half a century they have been diligent students.

Moreover, they were wise enough to take the whole nation to school with them. In every remote village of the empire, the biggest building is the public school. Every child must attend school from the time he is six years old, and Japan's percentage of illiteracy has sunk almost to the vanishing point. All school children must study English, and the whole curriculum is essentially western.

## Agricultural Progress

EDUCATIONAL progress is matched by the attempted advance in other lines. Government and people alike are working, for example, to improve agriculture, which employs 60 per cent of the whole population. The government is trying to enlarge the small and irregular fields in use. It has established agricultural banks and is loaning at low interest to cooperative agricultural societies. It has created four experiment stations and two sericultural training schools. It is encouraging the formation of local agricultural societies, fighting plant diseases and noxious insects, making much-needed efforts to improve the breed of stock, and trying in dozens of other ways to increase the effectiveness of this fundamental industry.

Japanese city life shows no less striking advances. Towns and cities centuries old, with all the inherited difficulties of an ancient past, are being made over as fast as finances allow. The broadening and straightening and paving of streets, lighting, sanitation, policing, provision of hospital facilities and public health service, the war on tuberculosis and venereal diseases and alcoholism, the improvement of prisons and the wiser treatment of criminals—all give evidence of the vigorous social life of the new Japan. The rapid rise of the Japanese standard of living in response to better conditions is often forgotten by those who fear the "swamping" of our western coast by Japanese immigration.

The industrial revolution going on before one's eyes reminds one of the England of 1685. As an enthusiastic Kyoto professor put it, "Osaka is a beautiful city—it is so smoky." But Japan, with western experience to profit by, does not have to blunder along for half a century without protective legislation, as England almost unavoidably did. After many post-

ponements, due, just as in the West, to the opposition of manufacturers, Japan's first factory act went into effect at the beginning of September. It is by no means an advanced act, yet some of our southern states might rejoice had they one as good.

All these new movements have accompanied a vigorous reaching out for more wealth; for the Japanese, without doubt, are alive to the main chance. Poor in resources, they looked hungrily at those of their neighbors, and a vigorous and not too nice expansionist movement arose, just as in western countries similarly situated. Formosa and Korea and South Manchuria are its fruits. In China the Japanese saw the Europeans seizing territory, mapping out spheres of influence, exacting concessions for mines and railways—by threat of force, if necessary. Again Japan proved an apt pupil, and, so far as an outsider can judge, her diplomacy in China has been of a piece with that of Europe.

Entering a fraternity of armed burglars, Japan apparently did the "practical" thing, determining to play the game with the accepted weapons according to the accepted rules. She did not make the rules, but was quite ready to accept them, if one may judge by her acts. Responsible Japanese statesmen concluded that the only way for Japan to get her share of the loot was by building an army and navy strong enough to command the "respect" of the other looters. The Russian war and the consequent exaggerated estimate of Japanese military prowess testify how well the task was done. Given Japanese economic and political conditions, in the face of the situation Europe had created in China, it is hard to see how Japan, even from a purely defensive viewpoint, could have avoided the military development of the past thirty years. Now, however, the issue is in a fair way to be joined between militarist expansionists and the advocates of peaceful development and social reform, with the militarists for the time being in a position of advantage, but by no means altogether having their own way.

### Suspicion of America

WHAT part is the United States playing in this Japanese development, fraught with consequences so big for the whole future of civilization? From the day when Commodore Perry anchored in Mississippi Bay down to the end of the Russian war, the Japanese looked gratefully on Uncle Sam as their great and good friend, just as China does today. Following the triumph of the Japanese arms there came a change in the previously friendly tone of the American press. Admiration and liking seemed to change to distrust and fear. The San Francisco school discrimination, western anti-alien land legislation, and the whole California anti-Japanese agitation were interpreted in Japan as meaning that we were a nation of boors. The Japanese, not understanding the western laborer's point of view, could not see why a Japanese laborer, physically, intellectually and morally the equal of one from Europe, should not be treated as well. But that, of course, was only Japanese topsyturvydom. Japanese newspapers, if anything more yellow than our own, began to spread exaggerated reports of the exaggerated and untrue statements concerning Japan that passed current among us for truth. Some of our newspapers meanwhile breathed out threatenings and slaughter against the little brown men. It is small wonder that they were puzzled—and angry. Then came Secretary Knox's proposal for the neutralization of the Manchurian railways, which the Japanese did not at all understand, which they regarded as a distinctly unfriendly move, and which they suspected of being an occasion of picking a quarrel with them. Along with all these dark doings of America—for they think

of us in terms of the nation, just as we do of them—the Japanese saw the American navy growing, and heard fervid patriots here constantly comparing it with Japan's fleet. They saw American naval power creeping nearer, with Hawaii, Guam and the Philippines as points of support, and the American navy parading around the world just to show what it could do at need.

Our suspicious acts have continued down to the present day, as we may see at once by a glance at the figures. In the eight years from 1908 to 1915 Japan spent on an average \$98,000,000 a year on her army and navy; the United States, \$291,000,000. Japan's military and naval expenses fell from 36 per cent of her budget in 1908 to 31 per cent in 1915, while ours rose from 35 to 41 per cent. In 1917 it will be 52 per cent, and in 1918, 59 per cent. This, too, despite the pinching of Japan's economic and social budget by her poverty and the swelling of her military expense by the complications of European intrigue in China, and despite our unexampled national wealth and our expenditures on the Panama Canal, which cut down our percentage of military expense.

And what about that Panama Canal, which the United States built, and fortified, with such unctuous assurances of altruistic desire to benefit the world's trade? Could not intelligent Japanese see that the king of swashbucklers himself took the land we wanted for this unselfish enterprise; could they not read what our naval strategists set down in black and white, that the canal would double our fleet's effectiveness by making the Atlantic unit available against Japan? In the face of such evident facts, what availed our assurances that we harbored no hostile designs against their empire? Would sensible Japanese believe such deceitful clap-trap? Would they not trust the plain evidence of their own eyes and ears as against the siren song of a hypocritical and treacherous foe? Was there ever a clearer case for newspaper strategists and politicians hungry for big naval appropriations?

Then came our preparedness hysteria of the past year. The Japanese did not hear a great deal about it; yet the press did bring word to Japan of sober American citizens marching by tens of thousands to demand a greater army and navy. News crossed the ocean that our president, after taking a manly stand against greater military preparation, had finally backed down, yielding to a general public clamor, and that our two great parties were seeking popular favor by trying to outbid each other in promising a big army and navy. Finally, amid a torrent of patriotic fervor, our Congress passed a bill appropriating for military—and notably naval—purposes a sum \$200,000,000 greater than was ever before voted by any nation in peace time for such objects. Is it any wonder that some sensational newspapers issued warnings to their countrymen, and that some Japanese were nervous as to our intentions? If they had been as timorous as we, they would have started out next morning on an American spy hunt. Who was there to tell them that we were just a lot of frightened children getting ready on general principles to repel an imminent invasion from Germany or from Japan—or from Mars, an equally likely source of armed incursion, in their view?

Sober, informed Japanese students of American affairs, needless to say, did not see an American fleet of new super-dreadnoughts sailing into Yokohama harbor on twenty-four hours' notice. But such students are no less scarce in Japan than are corresponding students of Japanese affairs here. In view of our overt acts during the past ten years, vastly more threatening to Japan than hers to us, in view of our vastly greater wealth and strength, in view of our immunity from



danger, is it any wonder that some of Japan's irresponsible newspapers have published and some, if not many, of her people have believed preposterous tales of our aggressive designs toward her? And is it strange if such tales make it easier to get appropriations for Japan's army and harder to get them for her schools?

Rather I find it strange that during three months and a half of the past spring and summer, while this anti-Japanese campaign was going on here, an ordinary American traveler, wandering all over Japan, visiting all sorts of places from Tokyo to the most remote rural hamlets, talking with people of every station from prime minister to coolie, was everywhere received with perfect friendliness, exquisite courtesy, apparently with entire openness. Superheated congressmen in Washington at the time were belching forth denunciations of Japanese duplicity and were revealing Japanese designs against our life and liberty. Patriotic newspapers, seconding their efforts, were spreading Japanese scares and cultivating anti-Japanese feeling throughout America.

And I, a plain American, was strolling through the busy streets of Kyoto, sitting under the marvelous cryptomerias of Nikko, wandering along the lanes of Kyushu, bordered with their masses of wild roses—and everywhere talking, in sign language, in my phrase-book Japanese, in English where that was understood, with dozens and hundreds of friendly and kindly men and women whose only thought seemed to be that I was a stranger whom they could serve. Perhaps the Japa-

nese appreciate the value of making a good impression on the foreigner; yet their courtesy disarms criticism.

Dread of the ultimate, if not the immediate, possibilities of American militarism is not wholly confined to the ill-informed in Japan, however. I shall never forget the private statement I heard of the views of a certain Japanese scholar of international reputation, a man whose broad and sympathetic first-hand knowledge of American life goes back not over years but over decades, a man intensely patriotic, yet intelligently international, a lover of justice and an indefatigable worker for social improvement. He looks forward to the day when the United States, already in his view on the way, and China alike will have become militarist states. Between Russia and China on the west and United States on the east he sees his beloved Japan caught in the jaws of a military vice and crushed out of existence as an independent people.

Shall we justify the fears of this lover of humanity, this admirer and friend of the America that has been? Or shall we dash away the poison cup that is even now being held to our lips? Shall we reassert our ancient faith in liberty, fair dealing and straightforwardness as the basis of individual and international relations alike? Shall we throw the weight of our example to aid the Japanese liberalism struggling against heavy odds for a Japan free from the grip of her militarists? Shall our torch of idealism still burn for the hundreds of millions in the east struggling toward the light? Japan, China, India, the whole world await our answer.

*My former, see March 6, 1917*

## Madness for Japan to Break Faith and Combine Against Us, Says Premier.

*TOKIO, March 6.—The United Press obtained to-day from the Japanese Premier, Field Marshal Seiki Terauchi, this authoritative statement:*

"The report of Germany's latest move toward a combination of Japan and Mexico against the United States reveals the persistence with which the Germans are exerting themselves to estrange Japan from the United States and at the same time shows their complete ignorance of the aims and aspirations of other nations.

"Japan would be committing an act of sheer madness if she ever attempted to violate her plighted faith with her allies and with her friends in difficulties and joined any political combination against the United States, with whom she is linked by community interests and vast material interests as well as sentiments of sincere friendship.

"The American public may rest assured that Japan knows full well where her true interest lies."

# The Medical Renaissance in China

By *Wu Lien Teh, M.D.*

DIRECTOR, MANCHURIAN PLAGUE PREVENTION  
SERVICE, MEDICAL ADVISER, FOREIGN  
OFFICE, PEKING

*Sunny Jan 6, 1917*

**T**HEORIES of health and of sickness in China, based on an incomplete knowledge of anatomy and physiology, might be compared to those of the early Greeks. The comparative backwardness of scientific medicine in China of the present day is largely due to belief in these theories held by both the educated and uneducated classes for over three thousand years. The ancient Chinese, however, were far ahead of their times. For instance, inoculation for smallpox was practised first in their country, even before Lady Mary Wortley Montagu introduced it into England.

Medical statistics were published by the government during the Chou Dynasty, six hundred years before Hippocrates. Medical men were required to pass a state examination before they were allowed to practice, and even isolation of cases of infectious disease was generally known. The notorious usurper, Tsao Tsao, had as his medical attendant Hua To (221-264 A. D.), the great surgeon who was supposed to have performed several cases of intracranial surgery, and who in a famous painting was actually depicted in the act of operating upon the distinguished general, Kuan Ti, for necrosis of the elbow.

The National Pharmacopeia, handed down for nearly twenty centuries, is still very extensive and includes not only important drugs known in the West, such as mercury, arsenic, iron, sulphur, camphor, aconite, castor oil, digitalis, etc., but other inert or repulsive substances, like insects, snakes' skins, tigers' claws, deer horns. The Chinese have a strong belief in all kinds of drugs, spells and charms. They also spend a considerable portion of their income on medicine.

Organotherapy, that is, treatment of diseases with substances derived from organs similar to those diseased, has existed for a long time in China.

To the man in the street the word "hygiene" is synonymous with "sanitation," which again is synonymous with "drains"; and, since drains are apparently non-existent in China, he draws the obvious conclusion that hygiene is not practiced there. The science of hygiene has, however, for hundreds of years before Christ been known to the Chinese, and although sanitation as we understand it nowadays is rarely seen in Chinese cities, the people have from time immemorial practiced, and are still practicing, a certain system of hygiene.



YOUNG CHINA LOOKING FORWARD  
*Announcement of the new medical school at Changsha  
aroused much interest*

Su Wen Ling Ch'u, a book written about 2,600 years ago, defines hygiene as health preservation in order that life may be lived to an old age. It holds that true hygiene is in conformity with nature's laws:

"Everyone who attends to them can reach a hundred years. In order to reach long age you must live moderately, and there are two comprehensive laws of health which you must obey in order to attain this, namely: Restraint in all the appetites; and cleanliness in house and person."

The term corresponding to hygiene in Chinese is *Wei Sheng*, which, so far as I have been able to discover, first appeared in the writing of the sage, Chuang Tzu, of the third century B. C., who annotated the famous sayings of the



philosopher, Lao Tzu. But regulations for the proper preservation of health had long before that time been mentioned, as witness the following extract from Chou Li, or collection of works written by Chou Kung (1105 B. C.), brother and adviser to the first emperor of the great Chou Dynasty:

"In every country there are sick as well as healthy people. When treating the former, they should be separated into those suffering from internal and those suffering from external complaints (i. e., medical and surgical cases), and careful notes kept. At the end of the year these notes should be rearranged and the records tabulated. From information thus obtained, rules regarding treatment and dieting may be revised, and, wherever possible, adopted. If, after this, future statistics show that out of ten cases treated all get well, every satisfaction may be felt. If, however, only one out of ten dies, the results may be regarded as good; if two out of ten die, the results are only fair; if three out of ten die, they are poor; if four out of ten, they are bad."

Courtesy Harvard Medical School of China



TREATMENT OF EYES AND THROATS

*A New York dispensary is little better equipped than this out-patient clinic of the Eye and Throat Department of the Harvard Medical School at Shanghai*

Also, health and dietetics were by no means unrelated subjects in those days. Food was rarely eaten uncooked. Another chapter of Chou Li says:

"In spring, eat more sour stuff; in summer, try more bitter things; in autumn, cook more hot dishes, and in winter, consume more salt food. Beef should be eaten with rice, mutton with grant millet, pork with paniced millet, dog's flesh with kaoliang, wild goose with barley, fish with sea-grain and so on."

That the ancient Chinese also knew something of drainage is proved by the following memorandum on military defense:

"The officer of defense looked after the defensive efficiency of the inner and outer walls, the moats and ditches, and planted trees along the drains. They dug moats and utilized the earth to build the inner walls around the city. They dug trenches and utilized the earth to build the outer walls surrounding the suburb, and had drains as outlets for the water."

Truly the duties of a medical officer of health were well defined 3,100 years ago! This is the more striking as Hippocrates, the father of medicine in the West, about whom so much has been written, was born in 460 B. C., less than 2,400 years ago. It may also be mentioned in passing that during

the Chou Dynasty, when these rules were laid down for the guidance of medical officers, a proper state examination in medicine was held for those qualifying for doctors.

But in spite of some excellent methods of treatment and useful drugs handed down from the ancients, until more lately nothing has been done to improve that knowledge or to keep abreast of the times. The result has been deplorable. The majority of native-trained physicians are completely ignorant of the true causes of most diseases, especially epidemic diseases, their methods of diagnosis and modes of prevention. Certain maladies, like cataract of the eye or malarial fever, are still regarded as incurable. Syphilis is terribly rampant; tuberculosis is common. The simplest measures of prevention are not practiced even among the educated classes. Cases when diagnosed are not treated properly, and, as a result, numbers of the most promising young men are sacrificed to an early grave.

Every civilized government now enforces vaccination, so that smallpox has almost disappeared from those countries. But in China thousands of children are either killed outright or become blind and incapacitated forever. In Peking, one out of every three native-born women show old pock-marks. Pestilences like typhus or cholera still claim numerous victims every year, spreading more rapidly with the spread of railroads and other means of rapid transportation. Yet often only the most primitive methods are adopted to cope with these evils.

There are indeed early vague records of contact with western medicine. During the Mongol invasion, for instance, when on the staff of the conquerors were several Persian *savants*, one of these, Fuh-lin, established a charitable hospital in Peking in 1272. Likewise the Manchu Emperor K'ang Hsi—patron of art and soldier-statesman—encouraged the Jesuit Fathers to promote education throughout the country, and an authorized translation of human anatomy from western textbooks was actually begun by Perennin. The plan was soon frustrated by native physicians.

The actual beginning of modern ways, however, dates from the establishment of the East India Company's offices at Canton and the introduction by Dr. Arthur Pearson of

vaccination instead of inoculation to prevent smallpox. This was in 1805.

In 1820, Robert Morrison, the first protestant missionary to China, opened a dispensary in connection with his work in Canton. The first purely medical missionary was Dr. Peter Parker, an American, who established an ophthalmic hospital to treat the numerous cases of eye disease in that city. Dr. Parker was in 1852 appointed United States Minister to China. Dr. William Lockhart of the London Missionary Society, in 1838, began his work at Macao, extending it eventually to Peking, where, in 1861, he founded the hospital that became the nucleus of the present Union Medical College. The list of foreign medical missionaries in China grew throughout the century to include over 400 names of men and women.

The progress, which throughout the nineteenth century was slow though steady, has in the twentieth century been remarkably accelerated. The first event of unusual importance in modern Chinese medical history was the great pneumonic plague of 1910-11, which killed more than 50,000 persons in the course of five months.

This epidemic started from an endemic center in Siberia (not from the Mongolian marmot, as so many imagined), infected Chinese coolies stationed at the border town of Manchouli in northwestern Manchuria, and spread with extraordinary rapidity along railway lines and trade routes. Almost every city of note was visited in the three provinces of Manchuria. Peking and Tientsin were attacked, and the pest extended even as far as Chefoo. No authentic report of recovery was known, and the greatest anxiety prevailed throughout the country. Fortunately, the government placed unusual powers in the hands of the western-trained physicians with Dr. Wu Lien Teh, a Cambridge graduate, at their head, and the course of the plague was stopped in March, 1911.

In the following April an international conference of medical men from eleven countries was held at Mukden at the instigation of the Chinese Central Government to study this virulent form of plague and to make recommendations. Although the revolution occurred soon afterwards, the new Republican government decided to carry out many of the recommendations, and established the Manchurian Plague Prevention Service with headquarters at Harbin, erected isolation camps at the main railway stations in the north, and encouraged sanitary reform in general.

The effective work of the Manchurian Plague Prevention Service since its inauguration in 1912, with its staff of English and American trained as well as home-trained medical officers, is well known. Not only does this service prevent plague, but it promotes public health by means of illustrated lectures, lantern demonstrations and popular pamphlets. It treats ordinary hospital patients at its many hospitals. Its reports are published annually.

An interesting break with the past was the promulgation of a presidential mandate in November, 1913, authorizing the performance of dissections on dead bodies. This, together with the imperial sanction for the cremation of cadavers from plague in 1911, has undoubtedly removed a great deal of the superstition connected with ancestor worship, which has made China one of the most backward countries as far as medical science is concerned.

An equally important presidential mandate was issued on September 30, 1915, when western medical science was officially recognized by the central government. In this mandate three out of twenty-three branches of learning relate to the profession of medicine; namely, medicine proper, pharmacy and veterinary science. The subjects which candidates are



A HUMAN AMBULANCE

*Some poor Chinese carry their sick "rig-a-back" for miles to the hospital. The "ambulance" seems cheerful despite his burden*

required to pass are the same as those insisted upon by all progressive countries.

One of the most interesting events of the past year was the formal opening of the first isolation hospital of Peking. The capital of China has been notoriously backward in matters sanitary, and cases of infectious diseases like smallpox, scarlet fever and diphtheria have been allowed to pass unnoticed. The present hospital has accommodation for sixty patients. It is satisfactory to note that six months after its opening the community is already clamoring for more room in order to accommodate the increased number of cases. The success of

Courtesy F. W. Peabody, M.D.



THE HOSPITAL WAITING LIST

*Another way of conveying patients in from the country is by wheelbarrows, pushed along the road by relatives and friends*





READY FOR TEMPERATURES OR PULSE  
*Dr. Mary Stone and a corps of Chinese nurses*



A MISSION HOSPITAL IN SOUTH CHINA  
*The bedding looks sanitary, if not comfortable*

this institution shows how quickly the Chinese appreciate modern methods of medical treatment, and augurs well for the future of preventive medicine.

It is significant to note, too, the evolution of the medical school from a one-man concern to an institution having at least six professors giving their entire time to medical work; a graded course of four full years in medicine; and a high standard of preliminary training. A large number of practitioners have graduated from these colleges and have contributed much toward spreading modern medical knowledge among the people. In this connection it may be said that the record of those who have obtained their qualifications in Europe and America has been a very satisfactory one. Such men have graduated from Cambridge, Edinburgh, London, Glasgow, Paris, Berlin, Yale, Harvard, Chicago, California and other American universities.

The first Chinese to obtain a foreign medical degree was Dr. Wang Fun, of Canton, who graduated from Edinburgh in 1857 and was a favorite pupil of Sir James Simpson, the discoverer of chloroform as an anesthetic. After him came successively Dr. Ho Kai, Edinburgh, who also obtained a law degree; Dr. Lim Boon Keng, Edinburgh; Dr. Wu Lien Teh, Cambridge and Paris; Dr. Shu Su Jen, Glasgow and London; Yen Fu Ching, Yale; H. J. Liu, Harvard; Philip Sze, Johns Hopkins, and several others.

Many distinguished women doctors have also taken their degrees abroad, such as Drs. Hu Kim Eng, Foochow; Ida Kahn, Nanchang; Mary Stone, Kiukiang; Li Yuen Tsao, Nanking, and Amy Wong, Shanghai.

Owing to the close proximity of Japan to China, and to cheaper educational facilities in that country, quite a number of Chinese graduates have returned from Japan and are holding important posts under the government. For instance, Dr. Fang Chin, chief of the medical department of the Board of War; Dr. Tang Erh Ho, the dean of the Peking Medical College established under the auspices of the Board of Education. To the above should be added the senior graduates of the missionary, Dr. Mackenzie (founder of the Government Medical College at Tientsin), who have done considerable work in forwarding medical science within recent years. These include Dr. W. T. Watt (formerly director of the Sanitary Department, Tientsin, and physician to the late President Yuan) and Dr. Hsu Hua Ching (inspector-general of the Army Medical Service) and first director of the Army Medical College.

In 1913, Charles W. Eliot, president emeritus of Harvard University, visited China on behalf of the Carnegie Peace Foundation, and in his report dealt adversely with the unsatisfactory sanitary conditions that he found there. In 1914, the Rockefeller Foundation deputed a China Medical Com-



OPEN-AIR PAVILIONS  
*The Peking Hospital has wards with piazzas*



A TEMPLE FAIR  
*China's "quack" doctors frequent these places*

mission to visit China and inquire into the condition of medical education, hospitals and public health in that country. This commission, which arrived in China in April, visited seventeen medical schools and ninety-seven hospitals in China and Manila.

As a result of their recommendations, another commission arrived in China in September, 1915, and stayed four months in the country to investigate further the specific enterprises suggested by the former commission, and to familiarize themselves on the field with the general features of the situation. The following are some of the more important of their recommendations which have been put into effect:

1. The Union Medical College of Peking, established by the mission bodies, has been taken over for the sum of £40,000. It is intended to make this a strong English-teaching college, for which purpose additional teachers from America will be employed.

2. The two senior classes of the above college will stay on to complete their studies in the Mandarin language, but the students of the three lower classes will be transferred to the Union Medical College at Tsinanfu (Shantung). Towards

*Courtesy Yale Medical School of China*



UNION MEDICAL COLLEGE, PEKING

*American teachers will be employed to make this a strong English-speaking institution*

this end the China Medical Board has appropriated \$150,000 gold to be expended in five years for additional buildings and increased maintenance.

3. A strong medical school will be established in Shanghai, the teaching to be in English.

4. An annual appropriation of \$16,000 gold for five years is made to the Hunan-Yale Medical College at Changsha for the maintenance of additional members of the staff.

5. Grants have been made to several missionary societies for additional doctors and nurses for certain of their hospitals in China.

6. Six fellowships for Chinese graduates in medicine, five scholarships for nurses, and three for pharmacists have been awarded to enable them to improve their knowledge in America.

7. Roger S. Greene is appointed resident director with offices in Peking.

The two principal medical colleges established by the Chinese government are the Peiyang Medical and Army Medical College, both situated in Tientsin. The former was founded in 1893 by the late Li Hung Chang, and has graduated about 150 doctors. The latter was founded in 1903 by the late Yuan Shih Kai, to train medical officers for the newly

organized modern army, and has graduated nearly 450 doctors. The Peking Medical College, established by the Board of Education, was founded four years ago and has about 120 students on its list.

A most promising landmark in the annals of Chinese medicine was the foundation of the National Medical Association in 1914, consisting of medical practitioners who have graduated in Europe, America, Japan and home colleges. The membership is now considerably over 400. The first annual conference of this association took place in Shanghai in February of this year and was attended by members from all parts of China. Dr. Yen Fu Ching, M. D. (Yale), D. T. M. (Liverpool), dean of the Hunan-Yale Medical School, Changsha, presided. The conference lasted for one week, there being daily sessions devoted to such subjects as preventive medicine, medical education, medical textbooks and patent medicines. In addition public lectures were delivered each day for one hour by the better-known medical men of China. On the last day the following resolutions were unanimously passed by the full conference:

*Courtesy Harvard Medical School of China*



GATEWAY OF PROGRESS

*The entrance leads into the Harvard Medical School of China*

That this conference petition the central government to take proper steps for the registration of practitioners of western medicine and of drug shops selling foreign medicine. That the government be requested to establish a central medical board in Peking, consisting of representatives from the government and principal medical institutions with powers to fix the medical curriculum, grant licenses for medical practice and supervise examinations throughout the country.

That this conference draw the attention of the central and provincial governments to the need of combating tuberculosis and venereal diseases.

That the government be urged to establish without delay a public health service throughout the country.

That the board of education and Wai Chiao Pu (foreign office) be asked to make an annual grant of ten scholarships to medical students from the indemnity fund.

Of the first ten honorary members elected by the association eight were foreign physicians who had done special work in China, and the other two were the minister of finance and minister of interior, who had both encouraged medical science, the former by subscribing \$100,000 to the Central Hospital and the latter by introducing municipal reforms into Peking.





"OUT OF CHINA, CROSS THE BAY"

In the distant town of Taiho the Chinese government has established a large, up-to-date hospital

In many respects, the establishment of the Central Hospital in Peking, which is now in course of construction, is the best proof that modern scientific medicine has taken firm root in this ancient land. Unlike most undertakings of this nature, the funds required for this hospital have been raised partly from the government and partly from private sources, and the whole management is in the hands of a board of trustees. When erected it will have accommodation for fifty first- and second-class patients and one hundred third-class patients. Thus rich and poor may obtain the best treatment under the same roof. All the latest appliances known to medical science will be installed. Every attempt has been made to meet local conditions, and if no untoward accident occurs it will be the most up-to-date hospital in China when completed.

In the planning of this hospital the promoters have considered the urgent need of establishing an institution in the capital, where all the highest officials constantly meet, and may, in their turn, introduce the blessings of the latest medical science into any province to which they may be sent.

In the awakening, so to say, of modern sanitary science and progressive medicine throughout China, American doctors and scientists have played and are playing a most important part. From its geographical position and greater facility of access, southern China has made greater strides, and in Changsha, the capital city of Hunan Province, American and Chinese graduates of American colleges are working side by side for the advancement of science and the alleviation of suffering among the poor. Even in cold northern Manchuria, there is now an American veterinary surgeon employed by the Chinese government to study and prevent cattle disease. In the Plague Prevention Service, a young American bacteriologist, who has worked under Professor Zinsser, of Columbia, is giving most valuable assistance to his Chinese chief, a graduate of Cambridge, England, in the elucidation of plague problems.

Truly, it may be said that the government of the United States showed a remarkable foresight seven years ago when it decided to return its portion of the Boxer indemnity for the education of Chinese students in America.

Wesley A. Booth Sept. 1918  
Japan

Baron Sakatani, Minister of Finance, Japan, tells in *Missions* what Christianity has done for Japan.

What has Christianity brought to Japan? You ask from me, who am not a Christian, an impartial statement.

In the first place, it has brought a widening of our ideas, a feeling of internationalism and brotherhood. Of course, commerce would have accomplished that in some degree, but commerce is self-seeking, whereas Christianity has always been unselfish and has stood aside from personal profit.

Christianity has also stood for many other things, such as definition of the social rights of the people. Feudalism existed in this country for a long time, and with it the family system which still exists. There are many good points in our family system; our constitution is based on it. But at the same time it tends to make the idea of our people somewhat narrow.

One will observe that while private morality is very high in Japan, public morality is rather low in comparison with the former. People have less regard for their neighbors than they do in Europe and America. You notice how our residences are entirely in-

dependent from each other, having nothing in common, and how our people sleep in the railway trains, regardless of the rights and comfort of others. The people seem to lack a feeling of public spirit.

In Japan the family is the unit, and the home dwelling is separated from that of the neighbors by a stout fence. That is not the way in England and America. Our palace has a moat around it. One does not see such things at Buckingham and at the White House. Christianity is having a large influence toward replacing these narrow ideas with a wider public spirit.

The position of woman is improving rapidly. This also is being brought about largely by Christianity. Indeed, the present movement for the improvement of the condition of women is moving so fast that we tell them they must be cautious. Personally, I do not believe that the movement will go so fast as to do great damage. True, some women are seeking too much liberty, but at this point Christianity, which has been the inspiration of the woman movement, begins to act as a check.

Christianity is making its most notable progress at present among the better educated people. Of course, hitherto the mass of Christians have been drawn from a slightly lower class. I tell the Buddhist priests, that if they are to maintain their religion in Japan, they must get hold of a better class of men. Although the number of Christians is relatively small, the quality of

the Christians is much superior to that of the Buddhists.

Some people fear that the general introduction of Christianity into Japan would be destructive of the basis of the old Japanese patriotism; but I hold a different view. In our long history we have several times experienced the importation of new ideas. Instead of Christianity being destructive to patriotism, I believe that it is and will be a great benefit to patriotism.

So long as we are able to accept new ideas and to digest them we have nothing to fear from Western progress, and as for Christianity, we appreciate its value to the Empire and welcome it.

*American Lutheran Survey Dec 26, 1917*  
**Pulse Beats of the World Life**

**GEORGE TAYLOR RYGH**

### Japanese Purposes in the Far East

China has entered objection to the agreement recently made between the United States and Japan. China objects to such action on the part of these two great powers on the ground that the wishes of the Chinese people have not been consulted in the premises. A similar protest, it is said, has been filed at Tokyo. China regards it as an unjust and dangerous theory that any nation has a right to assert a claim to special interests in another country without the latter's consent. This would seem to be pretty good American doctrine also. It appears that Japan's claims to special interest in China have been recognized by our Government. Meantime, both Japan and the United States reaffirm the "open door" policy and pledge the independence and territorial integrity of China.

The United States, however, has always recognized and has asserted the right of special interests in another country based upon propinquity. The Chinese Government is understood to be unwilling to subscribe to such a doctrine. China will probably have to learn that the doctrine of the right of en-

croachment cannot be theorized away, but must be met by such power of defense and self-protection that its application in China by Japan or any other country will be rendered impossible.

The law of biology, which is the law of life, growth and development in nations as well as in individuals, will perjure in spite of altruistic theories. "Practical politics", "imperial politics", "world politics", do not stop at little doctrines of altruism and equity. They will stop in their application only when they hump up against a solid wall of bayonets and machine guns. When China has learned that lesson, she will know how to deal with Japan, or any other country which tries to rob her of her sovereignty.

Japan is our nearest neighbor to the west. It is generally understood that the issue of the control of the Pacific will have to be thrashed out in one way or the other between these two countries. The United States has recently refused to furnish Japan the steel and other material which she requires for the building of merchant ships because Japan refuses to comply with the demand of our Government for the use of her ships during the continuation of

the war. Japan does not propose to be left stripped of merchant ships when peace once more comes to the world. She wants to be in a position where she can take her proper part in the trade and commerce of the world by means of a merchant fleet.

The relations of Japan to China and the moral support given by our country to Japan in its relation with the Flowery Kingdom are matters of vital interest. When Japan raises the cry of "Asia for the Asiatics", and claims special rights in China, commercial, industrial, governmental and financial, it means that Japan proposes to take the lead in developing China and other Asiatic countries without the interference of occidental nations, our own included. She is willing to grant the "open door" in China to all nations. Trade and commerce are to be left free and unhampered, but territorial and political aggrandizement in China by other nations will not be tolerated by Japan. She has her great plans, and her course during the war clearly enough demonstrates her shrewdness and persistence. An army of millions of trained Chinese soldiers, officered by Japanese militarists, is not beyond the range of possibility within a very few years. A navy



correspondingly large may also be created to serve Japanese statecraft and between the two there will be precarious chances for occidental nations to assert themselves in the great eastern half of the world. Certain historians have predicted the ascendancy of the yellow race over the whites in due course of time and the activities of Japan portend possibilities and open up vistas of power and aggrandizement such as may cause the white man to indulge in a little profound thought.

On the eighteenth of January, 1915, Count Hioki, the Japanese Minister in Peking, personally laid before the President of China Yuan Shih-Kai, twenty-one "demands", some of them of the most astounding character, which China, under threat of still more drastic demands, agreed to keep secret. It was explained that Japan had presented only eleven, not twenty-one "demands", and this falsehood was conveyed to the foreign departments of the Powers with which Japan had diplomatic relations. This communique omitted several of the most important "demands" and placed the remaining ones in a false relation to the others.

We publish these twenty-one "demands" *in extenso*:

(1) Japan "in its own time" takes over all German rights and privileges in the province of Shantung.

(2) China permits Japan to build a railroad from Chefoo, or Lungkow, with a junction with the present Shantung railway.

(3) China must pledge herself not to permit any territory within the province of Shantung or the islands on the coast to be surrendered to any third Power.

(4) Certain points in Shantung shall be opened as treaty ports, according to agreement to be made between China and Japan.

(5) The control and administration of Kirin-Changchun railway (in central Manchuria) is to be taken over by the government of Japan for ninety-nine years.

(6) The transfer of Port Arthur and of the Manchurian and Mukden-Antung railways, is to be extended to ninety-nine years.

(7) Japanese subjects are to be permitted to acquire and possess land in southern Manchuria and eastern Mongolia with the right to erect buildings on such land for purposes of trade, industrial and agricultural.

(8) The Chinese Government must

get the consent of Japan before it grants a third nation the right to build railroads in its defense, or negotiate loans with a third Power for the purpose of constructing railroads there. The consent of Japan is also required before loans may be negotiated for which security is offered in the local taxes in eastern Mongolia and southern Manchuria.

(9) In these districts, Japanese subjects shall have the right to settle and engage in trade and industry of any kind whatever.

(10) The Chinese Government must consult Japan, before China decides to appoint counsellors or instructors for political, financial and military purposes in these regions.

(11) Japanese subjects shall have the right to open mines in these provinces, the products of which shall be disposed of jointly by both Governments.

The next group of "demands" deals with the Hanyehping corporation, the Chinese' only modern iron works, with its own coal mines and iron mines in the Yangtse Valley where the Japanese foolishly have been granted great concessions.

(12) The monopoly shall be managed jointly by China and Japan and China may not, without permission of Japan, dispose of her part of the business.

(13) All of the mines connected with the Hanyehping corporation and mines in proximity to it may not be worked by others than by the corporation without its permission, and the consent of the corporation must first be obtained before any mining industry shall be begun which directly or indirectly affects the interests of the corporation.

Japan's interest (sic!) in the integrity of China, which undoubtedly is somewhat overshadowed by the above "demands", suddenly appears in all its altruism in the fourteenth paragraph which reads as follows:

(14) The Chinese Government agrees not to surrender any island, harbor, or bay to a third Power.

The last group of "demands" was the one which, in a mysterious manner, was kept secret from the world and this group is undoubtedly the most dangerous of all:

(15) China engages herself to purchase at least fifty per cent. of the munitions which she needs from Japan, or a jointly operated arsenal shall be erected by Japan in China for which Japanese raw materials shall be purchased and Japanese engineers shall be engaged.

(16) The police in certain places in China shall be administered jointly by Chinese and Japanese, or else China shall appoint in such places a larger number of Japanese to organize and improve the Chinese police.

(17) Japanese shall be appointed as counsellors in political, financial and military matters.

(18) Japanese subjects shall have the right to preach Buddhism in China.

(19) Japanese shall have the right to own land in inland China for the purposes of building Japanese hospitals, churches and schools.

(20) In the provinces of Fukien (opposite the island of Formosa), Japan shall have the right to build railroads, to open mines, to construct harbors and, in case foreign capital is needed, Japan shall be consulted.

(21) Japan shall have the right to build a railway connecting Wuchang (Hankow) with Kiukiang and Nanchang (all in the Yangtse Valley as also Wuchang and Hanchow (Chaocheoufou and Hanchow) near the coast in south-eastern China.

It was this last named group (seven "demands") which Japan tried to hide from the great Powers, and the reason is readily understood. This last group of seven "demands" not only violates the integrity of China, but seriously threatens the interests of certain great occidental Powers established in the Yangtse Valley. After nearly four months of negotiations, the Chinese Government May 7, 1915, was handed an ultimatum directly threatening war but nearly at the same time China received a sharp warning from England, and the result was that China yielded regarding the remaining groups of "demands", with the understanding that the last group was to be postponed indefinitely. Thus, in spite of the tremendous concessions, China's existence as an independent State was saved once more.

The dark clouds in the Far East are not without their silver lining. China is still a free country, even though its freedom of trade and commerce has been seriously limited in certain provinces, and there is yet hope of the removal of these strictures. But the hegemony of Japan in the East will mean peril to white civilization.

The present weakness of the Chinese army does not lie in its soldiery, which is peaceful, contented, patient, and not lacking in courage, but rather in the easy-going, lackadaisical system of its leaders. China herself is a most peaceable nation, but a Chinese army of ten million soldiers, with Japanese officers, is not beyond the range of possibilities. A careful study of the twenty-one "de-

## Editorial

## JAPAN AND AMERICA—FRIENDS

FOR more than half a century there was nothing but good will and friendship between Japan and the United States. But for ten years there has been growing up in each land a small body of men who have felt and fomented distrust, and there have been times when these men were able to communicate their distrust so that larger sections of the press and many of the people began to fear that the two nations might even drift into war against all their best interests and true desires. How can we preserve fellowship and right understanding between the United States and Japan?

1. By resolutely determining both in Japan and in America that we will preserve it, and that we will keep our heads and not be coerced by any circumstances. There are some, like Congressman Mann, who declare that "destiny" will bring on a conflict between the two nations. Destiny will set us at each other's throats! But what is "destiny"? Is it the God of Peace, who made all mankind one blood, to live as brothers on the earth? Is it our own wills? Why do we need to surrender to our own deeds? Why not will that we will not drift into the madness of hate and war? We do not need to be slaves to our own stupidity. We can will to be rational and to deal justly and to preserve friendship. The Japanese also can will this. We can tell each other, and all the marplots and weak-wills who think that men cannot restrain their injustice, that we mean to have peace.

2. By believing good and not evil about each other. We can begin by believing and saying both in Japan and in America that the honest and earnest people of each land want only peace and friendship. Judge Elbert H. Gary, who was recently in Japan, was a true messenger there and is a true messenger in America. At St. Louis in October he said:

"I said repeatedly (in Japan) that a large majority of the people of the United States did not desire, but would deplore and stubbornly oppose, war with Japan, except in self-defense, and that they were of the opinion there is not now nor will be any cause for serious trouble or disagreement; that there need be no conflict of opinion which could not be finally and satisfactorily settled by mutual negotiation and consideration. I also expressed the belief that our Governmental Administration is and would be inclined toward this most desirable exercise of authority.

"And now I am here to say in words just as emphatic and in a belief no less absolute that the leading and controlling men of Japan are equally anxious to have a continuance, permanently, of the peaceable and friendly relations now existing between these two countries. That there may be exceptions may go without saying; it would be usual, and need excite no surprise nor fear if such is the fact. . . . The most prominent and influential men in Japan are outspoken in their profession of friendship toward the United States."

This is the way all responsible men should talk about our relations to Japan.

3. By acting justly in each land toward citizens of the other, the Japanese treating Americans justly in Japan and Americans treating Japanese justly in America. All we need to do is to do right. And we need to do right for our own sake. It will profit us nothing to try to benefit ourselves by wrongdoing. It cannot be done. What is right is a question to be considered calmly and without prejudice; but the problem of the rights of Japanese in California to own property, their right to acquire citizenship, their right of justly regulated admission to the United States, is a problem to be considered without racial prejudice or bigotry and on the basis of moral and economic justice to both Japanese and Americans.

4. By judging each other as we ourselves are willing to be judged. The trouble is that countless people apply one standard to themselves and to their own actions and another standard to the Orient. Conduct which we justify or excuse in a Western nation we reprehend in an Eastern. But there are not two moral laws, one east and the other west, of Suez. Japanese and American conduct should be judged by the same laws, and whatever allowance is expected for one should be conceded to the other.

MOTONO DECLARES  
JAPAN'S FRIENDSHIP

June 26, 1918  
Says Mission Established a Full  
Accord with America as to  
War Co-operation.

## APPROVES CHINA'S COURSE

Foreign Minister States Tokio Must  
Maintain "Our Seniority"  
In Far East.

TOKIO, Jan. 22.—(Viscount Motono, the Japanese Foreign Minister, in his speech tonight to both Houses of Parliament, announced that the members of the Japanese Mission recently sent to America had established, after a frank exchange of views, a full, mutual accord between Japan and the United States in regard to military co-operation in the war.

"The great war which has bathed Europe in blood for the last three years continues its grim course, and it would seem difficult to predict the end," the Foreign Minister said. "The valiant sea and land forces of all our friendly allied powers have fought throughout these long years amidst sufferings of every kind with supercourage and unalterable confidence which call for the admiration and esteem of the entire world.

"Japan, faithful to her international engagements, has made every effort to aid the Entente Allies to secure the objects of the war and has co-operated by every possible means with her military and navy.

"I am happy to be able to state that Japan's co-operation is highly appreciated by the peoples and the Governments of the Entente Allies. Our alliance with Great Britain always has been the fundamental basis of our foreign policy. It was, above all things, the reason why Japan participated in this war. Since then Japan has spared no effort to assist her ally. . . . It is an undeniable fact that the relations existing between our two countries have become more firmly cemented and more intimate.

"We are unable to foresee now what may be the situation in the world after the war, but it is certain that while the common interests of Japan and Great Britain in Asia exist the Governments and peoples of the two nations will understand more and more the necessity of a loyal maintenance of the alliance, and I am firmly convinced that this should be the guiding principle of our nation.

## Policies Toward China.

"With regard to our policies toward China, I, on a previous occasion, declared the Japanese Government had no intention of interfering or taking sides in internal political dissensions in China. The Japanese Government will maintain good relations with a stable Government in China without regard to party or faction. Such a stable Government will have always our assistance and recognition so long as the attitude and policies of that Government are compatible with the interests of our country. Since this statement was made the Government scrupulously has followed the course outlined. We now are able to greatly felicitate ourselves upon the appreciable improvement in the relations resulting therefrom.



5. By each crediting the best in the other. We are accustomed to live up to other people's expectation of us. If they believe the highest of us we are uplifted to justify their judgment. If they think meanly of us we can too easily drop down to the level of their estimate. Americans can believe the best about Japan and see in and for Japan her own noblest possibilities. That is the best way to help Japan to be her best self and to realize what, by the grace of God, she can become. And Japan can help Americans by believing the best about American desires and purposes in spite of all the worst that obtrudes itself.

6. By doing right toward the neighboring nations, America toward Mexico, and Japan toward China. Any sinuous or insincere or selfish activity by either nation is injurious to good will and right understanding. If Japan or the United States are not ingenuous and generous and fair toward the nations nearest, each will suspect that the other may have the same disposition secretly—America toward Japan, and Japan toward America.

7. By carrying out the recommendation of the gathering of friends of Japan and China which met in New York in September (referred to in the November REVIEW), and which voted to ask the President of the United States "to recommend to Congress the creation of a non-partisan commission, of not less than five members, whose duty it shall be to study the entire problem of relations of America with Japan and with China, and further to recommend to Congress that it invite the government of China and the government of Japan each to appoint a similar commission," the American commission to meet the commissions of China and Japan in their respective countries.

8. Lastly, friends in the United States can help by showing kindness and courtesy to all Japanese visiting or living in America and by increasing the number of Christian men and women who go out to live in Japan to commend Christianity to the Japanese as the one religion which proclaims a God and Father of us all and which can make all nations one in the fellowship of Christ.

"One thing I desire particularly to speak of, namely, the decision taken by our neighbor to declare war against Germany in August, 1917. The increased German power was the greatest menace to the security of the Far East. All the powers having large interests bordering on the Pacific recognized the danger. It was for this reason that Japan forced Germany from Tsing-tao. China recognized that her interests marched with ours, and I wish now with you gentlemen to extend the heartiest congratulations to China for her wisdom in deciding to place herself resolutely in the camp of the Entente Allies.

"The Chinese Government expressed a desire to increase the customs tax, to suspend indemnity payments, and also to modify certain conditions. Japan, therefore, in accord with all the interested powers, and wishing to show sympathy with China in recognizing the just demands, acceded to these requests.

"The question of the customs increase required careful regulation and a conference of delegates of the powers interested has now gathered at Shanghai for a discussion of the details. The Government will convey to you the results of this conference as soon as possible.

#### Accord With America.

"The Government last year sent a special mission to America for the purpose of conveying our sincere felicitations and at the same time to consult with the American officials regarding the co-operation of the two countries in the European war. The members of that mission exchanged frank views with the American authorities and the result was the establishment of a full mutual accord with regard to military co-operation.

"Profiting by this opportunity the Chinese question was made the subject of a full and frank discussion. Being of such importance to the interests of both nations, it was necessary for our de-

termination to maintain an integral independence of China, and the integrity of Chinese territory, the American Government gave recognition to the special Japanese position in regard to China. Official notes were exchanged between the two Governments. Japan and America may well feel gratification at this outcome of the negotiations, because it demonstrates that the relations which already were cordial have been cemented more closely.

"For some time there existed a certain doubt in America with regard to Japan's intentions toward China, while at the same time it is a fact, clearly proved, that by intrigues and underhand methods our enemies conspired to create antagonism between the two nations. It is an inestimable result obtained by our mission that it has been able to convince the people of the United States of the true sentiments of Japan and thus dispel all misunderstanding. I desire to express the profound gratitude of the nation and Government of Japan for the reception and treatment so spontaneous and warm, extended by the American Government to our mission.

#### Relations With Russia.

"With regard to Russia, events have followed quickly. The Government which is at present in power already has concluded an armistice with our enemies and appears to be at the point of signing a separate peace. Information reaching us regarding the negotiations are more or less contradictory. We are unable to secure definite information, but it will be necessary to exercise extreme prudence in considering measures which we may be called upon to take. We are unable to say whether the negotiations at Brest-Litovsk will reach a definite conclusion, but in view of the friendly relations hitherto existing between Japan and Russia, the Japanese Government earnestly hopes the Russian Government will be able to establish a strong and stable government without prejudice to the interests of their allies or to the honor and prestige of Russia.

"In this connection the enemy powers have frequently attempted to indirect means to draw the Entente Powers into pourparlers, but it is necessary to regard with much circumspection alleged offers of peace from our enemies. We know from declarations of our friends and allies what they consider the basis of future peace. These differ appreciably from those well known to be the objects of our enemy.

"We must conclude, then, that so long as the views are thus widely apart, there is little hope of peace in the near future. Nevertheless I desire to show you the position of the Imperial Government regarding peace. You know that by the Anglo-Japanese Treaty of Alliance the two countries have engaged reciprocally not to conclude a separate peace. At the outset Japan adhered to the Declaration of London of Sept. 8, 1914, which obliges the signatory powers and those which may hereafter adhere to make peace only in common, and to consult mutually upon conditions proposed by the enemies. Not only has Japan not received up to this day any proposition from any allied power whatsoever concerning peace conditions, but we do not believe the time has yet come definitely to take up negotiations.

#### Pledges Support to Allies.

"Japan is continuing to exert every effort to co-operate. It is entirely superfluous to declare that Japan will continue with loyalty to support her allies with every means of assistance materially possible. This would merely be honorably carrying out the duties and the obligations of loyalty toward our allies.

"Gentlemen, the responsibility for maintenance of the security of the Far East lies entirely with Japan. It is proper that we should not hesitate at a moment's notice to take necessary steps in the event that our seniority should be menaced. I will add that in order to assure lasting peace in the future we are firmly convinced that Japan must not recoil from any sacrifice she may be called upon to make."

A VINDICATION OF JAPAN'S FOREIGN POLICY BY MARQUIS OKUMA AS INTERVIEWED BY GREGORY MASON, OF THE OUTLOOK STAFF

SEVERAL months ago his opponents were sure that politically Marquis Okuma was finished. More recently it seemed that in a completer sense he had run his course, when for several days he balanced on the edge of death. But a knock of turning defeat into victory has marked the long life of the young old man who has five times been a member of the Cabinet and twice Premier of Japan. The other day Marquis Okuma was entertained at dinner by three hundred friends who toasted his return to health. And he is no more dead politically than physically. He may not hold office again, but while he lives he will be a force in politics.

Marquis Okuma has begun again writing articles and giving interviews on political, social, and educational questions of the day—everything from the "open door" in China to the advisability of the adoption of the Roman letters for the written language of Japan. This method of expression has long been a favorite one with Okuma, especially when the tiller of Government is out of his hand. Okuma is like Roosevelt—you can deprive him of office, but while he lives you cannot deprive him of influence.

Nor while he lives can you deprive him of his wide and deep interest in life. That has saved him from death time and again. You can see this in his eyes—very shrewd but very kind—eyes that have been kept young by their zest for everything they have seen. What other living eyes have seen more than they? They have seen a barbarous feudal state where men wore two swords at the thigh become a modern nation of factories, limousines, and derby hats. Were there an Englishman or a Frenchman now living who had lived in the England or the France of the feudal period he would have known no greater changes than those which Okuma has known. And it is the determination to see the outcome of other changes now in evolution which keeps Okuma alive and energetic at eighty.

About two months ago, when I was very seriously ill," said he when I had congratulated him on his recovery, "the world seemed wonderfully interesting. So I determined to postpone my departure from it for a little while longer."

We were sitting in a parlor of Okuma's big, foreign-style house at Waseda, a suburb of Tokyo, the site of Waseda University, founded by Okuma and still governed by him. The room was very large, and bitter cold. In Japanese fashion, it had been unheated till we entered it, but now gas jets were lighted behind the imitation coals in the single fireplace. Twenty feet away from its desirable warmth we huddled around a little table—Okuma, Dr. Masasada Shiozawa, Dean of the School of Economics of Waseda University, and I. As slight auxiliaries against the damp cold of the great room there were the thick flaming red carpet and a pile of igneous and calorific substances which a servant placed on the table before us at Okuma's order. There were cigars, Japanese and foreign cigarettes, "whisky bouillons," crackers, and piping hot tea. This was English tea served with sugar and "cream"—as thin milk is courteously called in Japan, where champagne is common and real cream is a luxury seldom seen and hardly ever tasted. Later, as we talked, servants brought in more tea—Japanese tea, fragrant, unspiced with sugar, and served in daintily colored cups.

Marquis Okuma reads English and understands some of the spoken language, but speaks it little himself. Dr. Shiozawa, a distinguished and accomplished gentleman of average Japanese size, with a huge, handsome mustache drooping like a pirate's, had volunteered as interpreter.

Except for the luxury of that frigid room we might have been three desperate Arctic explorers conferring over their last cache of supplies: Okuma—plainly the leader—with high cheekbones and bold head like a Cossack, and an Irish boldness in his voice and eye; Dr. Shiozawa, little, with intelligent, sympathetic eyes showing out of his enveloping winter kimono and from behind his great tusks of mustache, where tiny icicles tried to form; myself, long, bony, cadaverous with cold.

"I would like to ask, Marquis Okuma for his opinion of the Ishii-Lansing Agreement with regard to China," I said to Dr.

Shiozawa. The Marquis understood what I had said, and without waiting for any interpretation launched into a discourse which lasted fully half an hour. He is a great talker. His opponents twit him about his fondness for monologues. But without understanding the Japanese language I could tell it was eloquent; he hardly paused for breath, and worked himself into a great earnestness, tapping his knee with his cigarette-holder for emphasis.

Dr. Shiozawa put his translation into the first person, speaking as if he were Okuma.

"When I heard of the conclusion of the Ishii-Lansing Agreement, I shouted for joy. It is a splendid thing, a splendid arrangement for China, for America, and for Japan. I rejoice because it contains just the sort of principles I have been fighting for through long years of my public career.

"More than twenty years ago Japan had a war with China. Japan did not seek that war. It was forced upon her. But, since she had to fight, she fought as well as she could, which was good enough to win. Seeing that she had exposed China's weakness and that she had gained some pieces of territory by the war, the Powers began to talk about partitioning China. I was Foreign Minister then, and I opposed that suggestion. They wanted to divide up China in much the same way as the Powers had divided up Africa. But China is not like Africa. China has a definite civilization of its own. Africa has nothing of this sort. Incidentally it would be a difficult labor for any nation to absorb much of China. In the end, like a creeping vine, China might choke any nation that tried it.

"Some of the Powers were much disappointed because of Japan's opposition to the partition of China. In particular Germany was disappointed. So the Kaiser spoke up and warned the world against what he called the 'Yellow Peril.'

"Later, when Russia tried to encroach on parts of China not guaranteed by treaty against aggression, Germany backed her up. Germany was playing an underhanded game. Japan's warning roused the attention of the other Powers, and Germany and Russia backed down.

"Then John Hay came forward with his proposal for the 'open door' in China. Japan welcomed this. It was just the sort of thing we had been fighting for. It displeased Russia and Germany, but they had to accept.

"But before long Russia began encroaching again, on Korea and Manchuria. Four times Japan gave in to Russia, when some other nations would have fought; but the time came when Japan could give in no more. Japan fought in self-defense—an island Empire threatened with being pushed into the sea by the Russian landliege.

"As a result of that war Japan got Korea and part of Saghalien, but she had not gone into the war with any aim of territorial aggrandizement. Nevertheless people again began talking of the 'Yellow Peril.'

"When the present war began, Japan had no thought of aggression or foreign conquest. She was devoting herself to her own peculiar problems, local and internal. But the Allies asked her to do her part under the Anglo-Japanese Alliance, and she was glad to do so. England had been a good friend of Japan and deserved a friendly return. So Japan swept the Germans out of the Orient and off the Pacific. Again some enemies charged that Japan was self-seeking, and raised the cry about the 'Yellow Peril.' How absurd that is! No one has ever suggested that Japan was concerned with beginning the war! They why blame her for fulfilling her legal obligations to England, which is all she has done, and which she has been glad to do?"

"But in regard to the Ishii-Lansing Agreement. It is true that it's nothing new, as the critics say. But it is good, it will do much good. It is valuable to have these principles reiterated and in writing. When the news of it was brought to me I was very glad. It means the dawn of a new day in the Far East and on the Pacific. It gives the lie to the talk of self-seeking, on both sides. It is very substantial evidence, that both side.



want to be fair and friendly. And, above all, it declares that China must not be partitioned, as I have contended all along.

"By the Ishii-Lansing Agreement the Far East ceases to be a center of suspicion. The convention gives Japan her just dues—and nothing more—which is all she wants.

"No one need worry about the question of the future interpretation of the clause which recognizes Japan's special interests in China. What Japan wants in China is the right of commercial expansion under equal opportunity. She has no desire to push other nations out."

Dr. Shiozawa stopped speaking. I asked a question about Okuma's understanding of the last clause in the Ishii-Lansing Agreement, in which the two Powers "mutually declare" that they are opposed to any infringement of China's integrity. I put the question as follows:

"Some men say that this last clause of the Agreement means that if terrible disorder should break out in China, endangering foreign interests and lives, Japan, in view of her 'special' relation to China, would be justified in sending in an army to protect foreign interests and restore order just as she did at the time of the Boxer Rebellion, and just as America sent General Pershing into Mexico. And, moreover, that in the event of such an occurrence America's pledge as now given to Japan means that, being too far away to act as policeman in China herself, she will support Japanese police intervention in China, perhaps financially, morally at any rate—vouching to the other Powers for Japan's disinterestedness and sincerity, and guaranteeing that Japan is only acting as policeman, and will not permanently occupy any part of China. Do you understand that this last clause of the Ishii-Lansing Agreement means that?"

"Yes," was Okuma's reply, "I understand it means just something like that. Japan is not anxious to do any active constabulary work within China—it would be very difficult. Besides, the same old suspicious groups would raise the cry that Japan was intending to take something for herself, just as some people said the Pershing expedition was sent into Mexico for conquest. Naturally, while China is unsettled a policeman may be needed. Japan, through proximity, is the natural one to fill the position. The Ishii-Lansing Agreement is Japan's pledge that she will act in good faith in case she is called on to do police work in China, and it is America's indorsement of the validity of Japan's pledge and America's guarantee to other Powers that Japan will keep her word.

"So the Agreement will defeat the attempts of all those who are trying to separate Japan and the United States and who seek to create bad feeling and suspicion out of Far Eastern issues generally."

While Dr. Shiozawa had been interpreting, the venerable statesman had pressed a button somewhere and given instructions to the summoned servant, who now returned carrying a bronze Buddha, about eight inches high and sitting cross-legged on a lotus flower, as Buddhas like to do. The right breast of the image was bare, the right hand thrust downward against the right knee, while the left hand lay open and relaxed on the left knee. With his boyish Celtic smile Okuma hitched his chair close to the table and pointed to the figure, speaking as follows, in short, emphatic sentences:

"Let us take this whole figure as a symbol of Japan. The right fist, pushing downward, is repressing evil, pushing all bad spirits away. The left hand is open and ready to be extended in welcome. It signifies generosity and love. The right breast, which is open to the air, also means love, friendship, and sympathy for the world.

"That is the spirit of Japan. That is Bushido—that is the spirit and attitude of the Samurai. Japan fights evil when it is necessary. She is prepared to fight. But, like her old Samurai, she prides herself on drawing the sword as rarely as possible. (Of course she has her militarists, but so has every country, and it is not fair to judge Japan by these few men alone. They are not in control in Japan, and will not be.) So, you see, Japan draws the sword only in defense. But she is an island Empire, with a growing population. She is dependent on outside commerce and industry, and she must be ready to defend herself against aggression, especially such aggression from Asia as Russia brought against her in the past. But she has no aggressive designs. She represses evil with one hand, as this Buddha does;

the other hand is extended in welcome, and the breast is bared in kindness and love for all good influences. Japan is stern and chaste—as America is. Our Samurai spirit is matched by your Puritan spirit. So may Japan and America work in harmony for good.

"Please remember, though, all friends of Japan—as you Americans—when men speak against Japan you must always wait to hear her side. Some say that the United States was aggressive and determined on conquest in the war with Spain because she came out of that war with Porto Rico and the Philippines. Some say that England was unjust and selfish in her war with African tribes because she emerged with Egypt in her possession. But intelligent Japanese know that such charges are absurd. So do we hope you will recognize that it is absurd when it is said that Japan has gone into her wars for conquest."

While all this was being interpreted Okuma kept smiling and nodding his head. When he turned his profile as he lit a cigarette he silhouetted against the window his jutting eyebrows, his prognathic mouth, the upper lip slightly prehensile, like a flute player's. These features and something quizzical and boyish in his expression kept suggesting an Irishman rather than a Japanese. He looked a little like old Mike Donovan, once famous pugilist and later famous as the boxing instructor and friend of many well-known Americans, including Theodore Roosevelt. He seemed democratic, un-selfconscious, full of pure enjoyment in his talk, altogether the sort of man you would call behind his back "a fine old boy."

Lately the Japanese press has been full of editorials and interviews purporting to prove how impossible it is for Japan to do more in the war than she is doing, and especially that it is out of the question to consider sending Japanese troops to any European front. All this seems to be called forth by the belief that there is *danger* that the Allies will ask Japan to make greater sacrifices. The intimations from Washington that the Ishii mission had arranged with the American State Department for an enlargement of Japan's share in the war have been the cause of much discussion and speculation in Japan. So I asked Marquis Okuma if he thought Japan would do anything more in the war than she has been doing. Said he:

"It cannot be said that Japan will not do more, because conditions may change. At present it can only be said that public opinion is all against sending Japanese soldiers to Europe. The people feel that Japan has done her part, and they don't see why she should do more. We have swept the Germans from the Far East, which was our field. Our people feel that the other fronts are very remote. The Allies must not be unfair to Japan because of this feeling of our people. We recognize that it is a war for democracy, that it is a war for international justice. It isn't that we don't sympathize with our allies, but that we doubt the need of helping them with men, now.

"Remember, it took two and a half years for American public opinion to be roused to the point of wanting to fight. In a sense you are nearer the war than we—at least you have suffered more from German submarine attacks. It is quite possible that Japanese public opinion on this question will change. The capture of Petrograd by the Germans might make a change in Japanese feeling. Any likelihood of a German advance east through Russia, either now or as a result of victories later, would alarm the Japanese people. Other things, too, might change public opinion here. Anyway, Japanese officers are in France studying the military problems there closely, and our army is keeping up to date—in case it should be needed."

"Do you mean to say that the Japanese are more vitally interested in the French front than in any other?" I asked.

"What front do you think the Japanese would probably go to in case their troops should be sent abroad?"

"That," he replied, "would be determined largely by our public opinion. You know we Japanese are much moved by matters of sentiment. I should imagine that public opinion would favor the western front, for it is part of the Samurai spirit to choose the hardest tasks. We would perhaps send half a million men, perhaps more, but we would be ready to sacrifice that many men at once, anyway. We would hope to be given twenty to fifty miles of the western front, and we would pray to be given Hindenburg, Mackensen, or the Crown Prince as our opponent. Then we would drive in, ready to lose half of our



## From Buddhism to Christianity

BY R. KAMEGAI. 1919

I was born in a Buddhist temple, which stands in the province of Etchu, where Buddhism is the most prosperous in Japan, and I was the master of that temple. Notwithstanding I became a Christian, renouncing the Buddhism like rubbish. Why? I will tell you the outline sketch of the cause. As I was brought up in the temple, when young I dreamed to be in the future a great religionist like Buddha. But after I entered a High School, I gradually came to acknowledge my real ability to be very poor, and falling into a deep pool of despond, I sometimes felt it would be better for me to die. But then, I thought, religion is just for such poor souls as I. So I began to try to know about the faith of religion with all my heart. When I entered the Tokyo Imperial University I lodged at the Buddhist dormitory in which a famous earnest Buddhist taught about the salvation of Buddha for sinners. After I graduated from the University, I went on to study in the University Hall, when I still lodged there, and about four years through I heard from him about the Buddhist faith. The attitude of him influenced me very deeply. It largely depends upon him that I can now rush forward without any fear. He is one of the most thorough religionists; and dashes forward never admitting any other teaching. But his teaching could not make me believe Buddha, though he taught me earnestly for four years, because Buddhism seemed to me only a theoretical teaching.

But Christianity impressed me very deeply, because the teaching of Christ is not only a theory, it is the teaching of fact, that is of the real life. The movements of the Christian saints, such earnest devotees as Bunyan or Luther or Augustine or the Apostle Paul; all these attracted my heart deeply. Moreover, the preaching of Mr. Gumpei Yamamuro, the Salvation Army officer, saved me all jewels. As I look back upon this, I have received the deep grace of God already from those days. When I read "Pilgrim's Progress" I was entirely charmed. Indeed, there is a parable like this in Buddhism, too, but that is by no means comparable with this which shows progress of religious life most minutely.

After that I became a teacher of the Otaru Middle School in Hokkaido. There I was out of the atmosphere of the religion. But while I was there, every time I had leisure, I read a little of the books of Plato, Euclen, Bergson, Maeterlink, Tagore, etc. They all gave me some conviction for my thoughts. The existence of the future life; that we have all some divine nature in our souls; the existence of the creator of the world, and our true happiness does not exist in the material world—these truths I came to be able to believe without a bit of doubt. But I thought I was still a Buddhist, and I wanted to work for Buddha. But last autumn I heard that Mr. Tsurin Kanamori would come there to preach Christianity specially. As I had heard that he was a great, earnest Christian, I wanted to see him zealously. I was reading his book, "Shinko no Sasume,"—which he wrote, praying, on the way from America to Japan—while I was waiting his coming. These days residing at the commercial town of Otaru my heart was very thirsty, so I wanted to hear an earnest believer, Buddhist or Christian, it was no matter to me. He came there at last. When I visited him I found him on the mountain military road which leads to the capital of Hokkaido and which passes by his lodging. I saw him walking the road quietly meditating. I went after him as if I was running after Christ Himself. At the end of September in that North Sea Land, at the deep mountain of red leaves, I commenced to talk to him first. He heard my story by degrees and gave me kind words, one by one. On returning the talking did not end. At the gate of his

lodging I parted with him, promising to see him next day again. Next day I called on him and told him all the questions I had. He answered me quite well for every question, but I was not persuaded to be a Christian at that time. I told him rather that I had intended to propagate Buddhism all over the world, not only in the East, because Buddhism is for the salvation of the whole creation.

However, Mr. Kanamori prayed for me, kneeling, at my departure. Strange to say, that prayer contained the infinite sympathy for me and gave my future great light and power.

From that day I fell in great agony, because Christ attracts me very deeply, but it is not so easy to throw off the belief of Buddha. Shall I follow Christ? Shall I serve Buddha? Sometimes I believed Christ as a Saint of Buddhism. Sometimes I thought Buddha's incarnation was Christ. Sometimes building, sometimes destroying, at a loss, perplexed, by any means I could not get the solution. Sometimes I deemed it would be better to make a new religion which would teach the identity of Buddha and Christ. But I am too worthless to make a religion, and I thought such a compromise was not natural, not religious. So I felt earnestly called to take one of the two. But, theoretically, either of the two is excellent. I could not give up either of them. But of course I could not believe the two equally at the same time. In such a way I was perplexed for a very long time.

Meanwhile, this spring I was transferred to the Toyama Middle School, in my native province. As I had returned home, I was appointed to be the master of the temple where I was born. But my problems about belief fell more and more into difficult tangle. However, at last I determined to be a Christian, because to be always at a loss is not the attitude of a believer in religion, and he who runs after two hares will catch neither, and even if I lose a hare, if I catch one I should be satisfied well.

Then why did I throw away Buddhism like a worn-out sandal and determine to follow only Christ? There must be a deep reason. Though I had heard and read about the salvation of Buddha very deeply, I could not by any means believe it. It seemed to me only a fantasy. Of course, it contains many good teachings, and I knew that it would give me grace according to my belief in it. But I could by no means believe the Buddha's salvation as a fact. It seemed to me only a theory. Of course I could explain about it, and I could be a good Buddhist apparently, if I would. But, could one be saved who could only explain, having no experience in his soul? Religion must be the soul's experience. It must never be only knowledge or philosophy. As philosophy or knowledge I could well understand Buddhism. Buddha's teaching I could hear, but I could not hear the personal saviour's words. Of course Buddhism teaches us that Amida is the personal saviour, but Amida is not a historical person. To know him we need philosophical explanations, if we do not like to believe him blindly. I do not like to believe my saviour blindly, so I explained it philosophically. But explanation cannot save us. Only experimental belief can save us. Now the death of Christ is not fantasy or philosophical ideal. It is the real fact, not theory, and reading the Bible I can exactly believe that Christ is God. His words and deeds could never be human. They are all exactly divine. I could by no means doubt it. To believe it is my mental experience. It is not mixed with any theory.

And His love for me, how deep it is! I cannot know the depth of it. All my person had been already caught by Jesus Christ. The more I know of Him, the more I can touch the fathomless spring of life, power, love and truth, and I can find the way to live truly.



# JAPAN'S PROBLEM

## Friendship for Russia, Regard for American Wishes, but She Proposes to Intervene in Siberia if Necessary.

By KENKICHI MORI.

Till now I thought my life was very worthless, but then all my life turned to be very worthy. It cleared to me that all my life was full of the grace. I have been led from childhood. I have lived in His light. My life, which I thought like death, was all restored to real life. The world became full of love, life and power. And the more I read the Bible, the more I proved the teaching of Christ the most splendid in the world. The other teachings cannot be compared with His. At last I discovered that in Christianity all teachings of the world are contained and true life was streaming through it. I could not say how happy I was.

Thus by this experiment I determined to be a Christian, throwing away theories. As an ancient Buddhist said, Buddhism is reason. It is the teaching of theory. What we ask is not theory, it is fact, and the salvation of fact is only taught by Christ in the world.

After this resolution, I confessed my conversion to all my acquaintances, I resigned from the school. I left the temple, and went to Karizawa to pray, meditate, and read the Bible quietly, where Mr. Vories lived in the summer. I am now going to Hachiman to study in the Bible school there.

It is very strange to say that I saw Mr. Vories entirely by the leading of God, and it was the answer of God. I never heard of him till this spring. When I was going to leave Hokkaido, Mr. Holmes told me of him a little and then I felt Mr. Vories a brother. So when I determined to be a Christian I wrote to him of it and I hoped to see him once. And I was praying to be shown of God the way to go on for my future, to offer my whole body and soul for His service. Then unexpectedly Mr. Vories happened to pass Toyama and he stopped there, kindly, for me. While we were talking, the way for my future was settled very naturally.

The missionary of Toyama, Mr. Hennigar, was very sincere and kind, and taught me the deep meaning of the Bible every week and led me to determine. When I first returned to Toyama and saw him, I believed he was a gift from God for me. Just as I believed, he was a gift, and he led me to determine. He also planned for my future, kindly. But the will of God seemed to be to study at Hachiman. I think all these are, no doubt, the leadings of my loving God.

After I left the temple the people of the province, the old acquaintances, the relatives, were surprised violently, and there were many who were angry, despising and persecuting, even against my family. But now I am praying they will all know Christ, believe Him, and be truly happy.

I think the teaching of Buddha is not bad, but is not perfect. Christianity is the perfect religion. I think all the Buddhists should come to Christ to have their faith fulfilled. The true, perfect salvation depends upon only the cross of Christ. The other salvations all are imperfect, and imperfect is the same as nothing. Now my only way is to follow Christ, and there is no other way to be truly happy. For the first time my whole soul is satisfied by Christ. The more I feel happy, the more I want to be crossed. We must lay down our life for the name of Christ. This is our deepest happiness.—Contributed to the Bulletin by E. C. Hennigar.

To the Editor of The New York Times:

Because of a certain harmful interpretation given to President Wilson's words of encouragement to the Moscow Assembly, and because of the high regard Japan has for the American view concerning the war, it may not be out of place to notice briefly, through your courtesy, what the inception of the message is and what will be the probable attitude of the Japanese people toward it under the present disturbed conditions of the Far East.

The stand taken by the President seems to be in perfect harmony with the traditional policy assumed by this country. We all know that America has more than once manifested her sympathy toward a struggling republic, and has helped where possible to bring up a democratic cause. The overthrow of the Czar's despotic régime was heralded in this country as a relief to the oppressed Russian people, and the President has from the very beginning paid careful attention to the democracy in the cradle. He is, therefore, consistent in his policy regarding Russia, and no observant student of international affairs is surprised to see his renewed expression of goodwill toward her suffering people.

The imputation that the message was inspired by the recent intimation of the Japanese intent to intervene in Siberia suggests that Japan is not friendly toward Russia. The fact is, however, quite the contrary. Japan entertains most friendly feelings toward Russia, and it is not entirely unknown to the Russian people themselves. No wonder, then, the rumor that Germany is cherishing the hope of arraying Japan and Russia on one side in the after-war arrangement of the powers. Strange to say, the Russians became more appreciative of the Japanese character after the Russo-Japanese war, and the remarkable rapprochement of the two nations is evidenced by several of the now famous Russo-Japanese agreements. Without doubt, the Bolshevik Government, if we can call it such, and the mass of misguided people who oppose any move which Japan and the Allies may make in Siberia, chiefly for sentimental reasons; but the sane and farsighted leaders will certainly see such a move in a wholly different light. They remember the pledge given by their country in this war; they are loyal to the allied cause, and they cannot endure, like the treacherous Bolshevik faction, German rule in place of the beneficial assistance of the Entente nations. Under the circumstances the report that the Russians, under the leadership of Prince Lvoff and others, are enlisting to help the Japanese restore order and security in the Eastern possessions of Russia is not without foundation and deserves careful consideration by the Allies.

President Wilson may perhaps disagree with the other statesmen at the head of the affairs of the allied countries regarding the pressure of danger now felt by the breakdown of Russia. He, nevertheless, recognizes the presence of the danger, as seen in the lines of the message, and the Washington

Empire of the East. Accordingly, Japan reserves the right of action and can act whenever she thinks it necessary for her self-preservation. One thing to be kept in mind is that Japan is not at war with Russia, nor does she intend to declare war. It is not, therefore, justifiable in saying that the sending of Japanese troops to Siberia is an invasion. Japan is not going to invade Russia, but is going to intervene if the disturbance created in that country by Japanese enemies menaces her security together with the interests of her allies, and in this she is willing to co-operate with China, for the reason that Japan is desirous of having China's voice, where the welfare of that republic is also materially endangered.

And in the face of the increasing danger there comes the question whether it is not the duty of the Allies to stand firmly between tottering Russia and victorious Germany. To a certain extent it is in the power of the Allies to do this, and Japan is in a position to give the needed assistance to the distressed country. If Japan's efforts in Siberia are morally wrong, it must be equally wrong virtually to abandon Russia to be the prey of the relentless Germans. It was said by some that the consent of the Russian people is necessary for any prospective move which the Allies are contemplating in Russian territory. But what if we have it from that part of the Russian people who have a better understanding of the existing social institutions on which the civilization we prize so much is based? If a country avows itself to the Bolshevik principle, it cannot with consistency suppress any radical movement which aims to overthrow its de jure Government. We all agree that the fruit of the labors of centuries past should be preserved. Bolshevism should, then, be combated with as much force as the abominable militaristic domination of the world by Germany. America is said to be a name disgusting to the followers of Lenin and Trotsky. They hate capitalism, and instead of seeking some equitable means of social adjustment they are not content until they destroy it utterly. The burden undoubtedly must be on the rest of the civilized nations of the Allies to bring back to a saner mood the people who were led astray by the questionable leaders of the new order, and there can be perceived no valid reason for keeping Japan from that undertaking when her interests, above all, require it without delay.

It would be a great mistake to think that the issues of the war are going to be decided in Europe alone. The war is being fought not only on the western front, but also in the east, and disintegrated Russia gives to the Central Powers some important strategic points from which to strike at the possessions of the Allies in the Orient so that the enemies will be at liberty to eventually, but in short time, threaten the Pacific. Victory must be won in the Orient as well, and a late dispatch from that quarter gives an account of the alert German activities.

Whether or not Japan is going to take

correspondent of THE TIMES appears to be correct in his interpretation of it, to the effect that the danger in Russia results from the German invasion, and that the people of Russia should concentrate their energies against the Teutonic conquerors and not against the Japanese.

But the President may not have intended to be understood as endorsing Japan's proposed action even in an indirect way, for the message, taken as a whole, does not give that impression. The question is, then, can Russia protect herself against the penetrating Germans who have skillfully paralyzed her sinews? If Russia can assert herself in this crisis it means that the allied interests will be safeguarded, even though it be in an imperfect way. Japan has been debating this very question for a long time now, and, with the Allies supporting her, came to the conclusion that Russia was, unfortunately, not in a condition to defend her sovereign right against the Central Powers. Consequently, the Allied interests must be protected by the Allied Powers, and, hence, the request for Japan to act.

The difficulty of the case arises from the difference in points of view. It must be remembered that no statement of the President prevents Japan from taking precautionary measures in Siberia. Again, it must be remembered that Japan is immediately affected by the German invasion of Russia, and no nation is in the position of feeling the danger more keenly than the Island

steps in the war there can no longer be blamed for the question of willingness to help the Allies with whatever means at her command. The magnitude of her work can be grasped only when we realize the vast stretch of seas from which the Germans have heretofore been effectively barred out, notwithstanding the plan to jeopardize allied commerce.

Germany was quick to discover somewhat conflicting interests of the allied nations, and is alleged to have tried to approach Japan. But Japan has been faithful to her treaty obligations and sincere in the belief that the liberal principle of the Entente should win in spite of the inconvenience she may have suffered from her attachment to the allied cause.

Japan's intervention in Siberia is feared lest it throw Russia into the arms of Germany. The status of Russia can be controverted in a convenient way, but it cannot be denied that she is already at the mercy of her conquerors. The weighing of Russia, either in the terms of cobelligerent or neutral, against Japan, with the best of intentions to safeguard her existence and the allied interests, besides helping the Russian refugees from the reign of anarchy, is in the hands of the Administration, and America is naturally entrusted with the protection of the national interests of Japan as well as her own, since it is the one essential way of winning the war.

KENKICHI MORI.

New York, March 13, 1915.

## DENIES THAT JAPAN COVETS TERRITORY

Uchida Says She Is Ready to Aid  
China and Russia Without  
Selfish Motives.

Jan 23 - 1915

Special to The New York Times.  
WASHINGTON, Jan. 21.—The attitude of Japan toward Russia, China, and the allied powers in the present international situation was set forth in a speech delivered today in the Japanese Parliament at Tokio by Viscount Uchida, Minister for Foreign Affairs. The text of the address was made public by the Japanese Embassy here late today. The dispatch from Tokio to the embassy indicated that Viscount Uchida's speech had been well and favorably received by the Diet.

Pointing out that the present Peace conference at Paris had in view not only the restoration of peace but the establishment of a new order of peace upon solid and enduring foundations, Viscount Uchida asserted that Japan was determined to co-operate "in all sincerity with our allies at the Peace Conference for the realization of plans conducive to the accomplishment of these objects."

"Japan," declared Viscount Uchida, "has no aspiration but to seek the consummation of a free and unfeathered development of her national life along the highway of justice and peace, and to have the open door of the whole world assured to the legitimate and rightful activities of the free nations."

Regarding Russia and China, the Foreign Minister said:

"Realizing that the complete withdrawal of our troops from Siberia at this moment might create a serious situation prejudicial to the preservation of peace in these regions, the Japanese Government have no alternative but to maintain for the time being a certain portion of force in various localities in Eastern Siberia." At the same time they have decided to effect as much reduction in number of the Japanese troops as the absolute requirements of the situation will permit.

"We do not forget for a moment the conscientious service which Russia rendered at the initial stage of war in the allied cause, regardless of enormous sacrifices involved in its aid, or check-

ing the German military activities on various fronts.

"We confidently look forward to the rehabilitation of Russia as one of the great powers to contribute to the progress and civilization of the world, and we are quite ready to offer her all due assistance for this purpose. We have no intention whatever of interfering in the internal politics of Russia, still less would our policy be influenced by any tendency of taking advantage of domestic troubles in Russia to promote any selfish aims of territorial or economic aggression.

In view of the mischievous rumors circulated abroad from time to time in regard to our policy in China, I have to say a few words here by way of explanation.

It goes without saying that Japan has no territorial ambition in China or elsewhere, neither does she contemplate any action which might militate against the development of the legitimate interest and welfare of the Chinese nation. We have solemnly pledged ourselves to respect the independence and territorial integrity of China, and to abide faithfully by the principle of equal opportunity to open door for commerce and industry.

"We are particularly anxious to deal in spirit of justice and friendliness with all the questions which may come up before the Peace Conference affecting the Chinese interests. Upon acquisition of the right of free disposal from Germany of leased territory of Kiao-chau we would restore it to China in accordance with the terms of the notes complementary to the treaty of May 25, 1915, regarding Shantung Province. At the same time we have to rely, in a large measure, upon rich natural resources in China in order to assure our own economic existence.

"I have no doubt that both the Government and the people of China, in full appreciation of the friendly and neighborly relations with Japan, would not deny us needed co-operation in this respect.

## ASK UNITED STATES TO PLEAD FOR KOREA

Korean Independence Committee  
in China Present Petition to  
American Minister.

PEKING, Feb. 28, (Associated Press.)

"The members of the Independence Committee," representing the Korean people living in China, have presented to the American Minister a petition asking that the United States Government intercede with the Peace Conference in behalf of the Korean people. The document says:

"Your Excellency: We Koreans, who are exiles in China, respectfully present our case to the American Minister to China and ask his aid in our behalf.

"Following the violent seizure of Korea by Japan the Korean people were nearly exterminated. Now, by the grace of God, the European war has been ended and the powerful monster has been destroyed. The great President of your country, upholding human rights, has declared that peoples have the right of self-determination. From the depth of their bitterness the Korean people look to him with sincere gratitude and beg your Excellency to convey to your Government our prayers that the Peace Conference take up the problem of bettering the condition of our voiceless nation, containing 2,000,000 oppressed people."

Accompanying the petition is the following interesting document, setting forth the Korean claims:

"Firstly—For 4,000 years Korea was an independent nation.

"Secondly—The Kingdom of Korea during the last few hundred years of its existence paid tribute in native produce to China. China did not interfere with the internal administration of the country, which had its own administration and was entirely independent.

"Thirdly—Using as a pretext the independence of Korea, Japan went to war with China in 1894 and 1895. The Treaty of Shimonoseki admitted the independence of Korea, which was recognized by various foreign powers. Japan's assistance of Korea was only a pretext for the purpose of robbing Korea of its sovereignty, and was actually in fulfillment of Japan's purpose to injure the Korean administration.

"Fourthly—In 1904 Japan went to war with Russia. She declared that the war was fought to maintain the independence of Korea.

"Fifthly—Japan annexed Korea in 1910, abandoning her national honor and treaty obligations. The act was in total defiance of moral principles. That was in an age when might made right and no nation offered objection or extended pity to Korea.

"Sixthly—Under the pressure of Japan, the insane Emperor of Korea gave up the sovereignty of the country.

"Seventhly—One man, Lavan Yung, knew about this act. Can one man give privately one nation to another nation? Is it a thing to be pawned? This was not the action of the nation but of its Emperor.

"Eighthly—Japan surrounded the Korean Emperor's palace with troops of a model army and spies were placed everywhere to terrorize the Koreans.

"Ninthly—Paying them well, Japan bought the traitors of Korea. Many refused to accept the filthy money and those who could not be bought were imprisoned."



# Japan Should Not Be Allowed <sup>by American Jan 5, 1918</sup> to Seize Siberian Territory

A FEW weeks ago Mr. Henry Morgenthau said, in a public address, that there were not over a hundred men in the United States who were capable of thinking in international terms.

Whatever the number may be, those Americans who ARE capable of thinking in international terms must be deeply alarmed by the success of Japanese diplomacy and the situation created by that diplomacy.

We do not know whether there is a danger of the Japanese joining with Germany which makes our Government so considerate of Japan, or whether our Government is merely unsuspecting of the very obvious designs of Japan.

But lately American newspapers have congratulated the American people upon the report that Japan is ready to take the west Siberian provinces of Russia and to prevent those provinces from falling into the hands of the Bolsheviki and under German influence.

Of course, it is a thousand times more dangerous to the United States to have west Siberia fall into the hands of Japan than to have it in the hands of the Bolsheviki, or even to have it fall under the influence of the Germans.

West Siberia, or all of Siberia, by itself amounts to nothing as a menace to the United States. As a part of Russia it means little as a threat to America, but as a part of Japan, with all Siberia's natural resources and all its territorial advantages, under the control of the most efficient and most formidable military nation of the Orient, the danger to the United States is so great and so immediate that even the average, thoughtless, heedless politician ought to be able to see it.

Our Government at Washington has just allowed Japan to become a dominating and controlling influence in China. It is now apparently about to allow Japan to become a dominating and controlling force in western Siberia.

Is it possible that our people are so ignorant of world politics that they do not see what it will mean to this country to have Japan in complete control of all of western Asia?

There is a population there which will all

poorer, and less numerically; and less able to dispute with the yellow races the dominion of the world.

And every day that the European war lasts the yellow races are becoming stronger and richer and more united and better prepared and better equipped and better able to wrest the domination of the world from the white races when the inevitable conflict occurs.

We thought, and still think, that before the United States got into this war it was in a position to be the savior of the white races, because it was every day increasing in wealth and in power and in the resources of men and money and materials which would prepare it for the conflict to come; but since the United States has joined the warring nations we must remember that we, too, are losing our wealth daily, and we will soon be losing our men daily in this awful cataclysm.

If the war continues, it will not be many years before the United States, like the European nations, will have exhausted its wealth, will have burdened its people with enormous debts, will have reached the verge of national bankruptcy, will have sent millions of its young men to fight and fall on the battlefields of Europe, and will be in the same exhausted condition that the European nations will soon reach.

What then is to protect the white races from the continually increasing power of the yellow races?

What is to protect the United States itself from the attack which the then great Oriental nation, embracing China, Japan, Korea and western Siberia, may launch upon us?

How are we, exhausted numerically, financially and in every other way, to perform our mightiest function as protector of the white races?

How are we to perform our immediate and essential function as the protector of our own families and firesides?

We speak with deserved condemnation of the outrages of Germany in Belgium and of the cruelties that have been practised in Armenia; but bad as they are, the outrages and cruelties which the white races inflict upon each other are as nothing compared with the cruelties and outrages which the white races would be compelled to suffer from the yellow races if ever the yellow races became the dominant political power and controlling military machine of the world.

The war in Europe, hideous as it is, is merely a family quarrel compared to the terrible struggle that will some day be fought to a

he united under one dominion and one military leadership of from four hundred millions to five hundred millions; a population, therefore, four or five times as great as the whole population of the United States.

There is an almost limitless area of territory, an immense coast line, with every kind of harbor fit for every kind of naval base.

There is immeasurable wealth of agricultural products sufficient to maintain the armies and navies of these five hundred millions of people without any assistance from abroad.

There are indescribable riches in coal and oil and steel and all minerals and materials necessary for the construction and operation of ordnance and munition plants greater than any that the world has ever seen.

There are rivers to bear these materials to the coast.

There are protected basins wherein innumerable ships can be built.

There is control through Vladivostock of the one trans-Asiatic railroad.

There is everything that is needed or could possibly be imagined to make the most formidable and most powerful military nation in the world, a nation four or five times as powerful as our own; and we are encouraging the formation of this nation and its complete domination by a military autocracy as efficient as Germany's and more despotic than Germany's, and we are placing all of this power in the hands of a yellow race, which is racially antagonistic to the white race; in the hands of the one nation which of all the nations in the world is most antagonistic to us and most determined to block all American development on the Pacific.

Every day that the present European war lasts the white races are becoming weaker and

finish between the white and the yellow races for the domination of the world.

Look back through history. It matters nothing to us to-day how the confines of the different European nations were modified by different European wars. It matters not whether Europe was ruled by Roman or Goth, by the Germanic tribes under Charlemagne or by the French under Napoleon. The only battles of any importance to us are the battle which drove Attila and his Huns back into Asia, the battles which stopped the invasion of Europe by the Turks and confined their power to Syria and the Balkan peninsula, or the great and decisive battle in which Charles the Hammer routed the Arabs on the field of Tours.

The only battles which count are the battles which saved the white races from subjugation by the yellow races, and the only thing of real importance to-day is the rescue of the white races from conditions which make their subjugation by the yellow races possible.

Russia was the great buffer between Europe and Asia, but Russia is falling to pieces; the fortress upon the eastern frontier of Europe is being destroyed; the first line of defense against the invading hordes of Asia is becoming valueless.

Germany and Austria, the second line of defense, we are endeavoring to depopulate and destroy. To be sure, it is the fault of Germany and Austria that this is so, but, nevertheless, it is so; and the fact that it is so is the circumstance which affects the great problem with which the white races have to deal—the inevitable and irresponsible conflict of the white races with the yellow races for the dominion of the world.

Is it not time that the white nations settled their quarrels among themselves and made preparations to meet their one real danger, the menace to Christianity, to Occidental standards and ideals, to the white man's civilization, which the constantly growing power and aggression of the yellow races continually and increasingly threaten?



ON TOPICS OF THE DAY

Mr. Tokutomi on Relations of Emperor and People—Government and Censorship

Leading Articles:

- Kokumin—On the Imperial Virtues.
- Hochi—Both the Government and the People Responsible.
- Chugai Shogyo—Currency and Foreign Trade.
- Yamato—Japanese Mission to Russia.
- Yomiuri—Resignation the Best Solution.
- Jiji—The Government and the Newspaper.
- Nichi Nichi—The Cabinet Should Resign.
- Yorodzu—Social Unrest.
- Censorship After Prohibition.

Mr. Tokutomi, the editor of the Kokumin, has again become a vigorous writer on current topics. For the last few days he has abandoned the work of writing "History of Japanese Nation," which has been appearing every day in his paper, concentrating his whole energy upon the editorial column, which lately has been specially worth attention. Yesterday, Mr. Tokutomi's comment was on the virtues of the Sovereign, in which he vigorously warned readers that the fundamental idea of a constitutional monarchy like Japan is the spiritual harmony of the Sovereign and people. Many harbor the opinion that constitutional politics is a politics of law, and, in consequence, the virtues of the Sovereign have little effect on actual politics as they have in the autocratic states. But the view is fundamentally mistaken, declares the editor. Man is a spiritual being—a creature of blow and tears. He cannot be ruled by the law which regulates material things. The Imperial virtue affects the people's minds as the rain the thirsty land. It is like the lubricating without which the social machinery ceases its movement. The Constitution is a dead being when the Sovereign lacks virtue and there is no spiritual harmony between the Sovereign and the people. Some may say that the relation between the Sovereign and the people in the constitutional monarchy is that of rights and duties. But this is a dangerous thought. "Rights" are apt to turn into "powers," and whenever power becomes the fundamental element in the relation between the Sovereign and the people, the two will be on bad terms. If there is a way for the strong to oppress the weak, there is also a way for the weak to oppose the strong. The relation between the Emperor and the people in our country should by no means be like this. If anyone harbors such an idea he must be a traitor, who wants to destroy the foundation of the Empire. Many political writers are accustomed to speak about Great Britain whenever they wish to show the best example of constitutional poli-

tics. But do they really know that the most important factor in British politics has been and is the Sovereign himself? Indeed the constitutional politics of Great Britain have been perfected by the noble endeavor of Sovereigns who have exerted themselves to approach the people and to become the friends of the people. The late Queen Victoria was not a very popular Sovereign when she lived in seclusion after the death of her beloved husband. But in the last days of her reign, especially since her jubilee was celebrated, she became the idol of the British nation. The late Edward VII was in the throne only for ten years, but he knew his people as much as he knew himself. He became the friend of the people and the people called him "Our own King." As to the great virtue of the present King George V, one does not need to say much. His Majesty is the greatest worker in the British Empire at the present moment of great national crisis. As a matter of fact, says the editor, we do not want to see Japan become England.

But the admirable examples laid down by the great British Sovereigns must be followed. At the same time we do not make any complaint to His Majesty, our Emperor. We are absolutely confident of His Majesty's great virtue and his effort to approach the people. But in order to make the Imperial virtue familiar to the people, a wise statesmanship on the part of the Ministers and other high officials in the Government is fundamentally required. This is their greatest duty. If they neglect to fulfill it, or attempt to close the door of the Imperial Court before the people, they must be punished as traitors. And now is the time when spiritual harmony between the Sovereign and the people is needed.

The Terauchi Government issued an order Wednesday night, prohibiting the publication of news of the rice riots taking place in Tokyo and elsewhere on the ground that the present disturbance was of an infectious nature and that it was capable to spread to various other districts if uncensored report was made by the press which was too often inclined to color the whole news with the hues of imagination and exaggeration. Nothing would be more greatly mistaken, however, says the Yorodzu, than to think that when the press is thus completely muzzled the great majority of people would remain uninformed of any social disorder happening in this or that region. In these days of rapid transit, the editor says, people sometimes learn things

earlier than the press and the news when it travels from mouth to mouth goes through a process of gradual magnification, till its effect on the popular mind becomes still more serious and alarming than when the whole truth of the situation is laid bare before the public. When the barber's saloon or the public bath-house becomes the source of news who can except accuracy? The authorities should certainly be reminded of the folly of the ban they have placed on the publication of news concerning rice riots and the Shunjuika's advice to the Government that the prohibition should be raised as soon as possible is quite a timely step.

The lifting of the ban is to be desired simply in order to set the public mind at ease by making things clear to those who now grope in darkness. It has been announced that the official ban will be raised on condition that only news which is subjected to the rigorous censorship of the Home Office shall be published, but this is most detestable trickery on the part of the authorities concerned. The effect is all the same. The people must remain blindfolded and they will cry all the louder—"Exit Terauchi and enter a constitutional regime in the true sense of words!"

A Political Blunder

The Jiji laments that the government has lost all sympathy on the part of the newspapers by placing the ban upon the publication of riot stories. As a matter of fact, says the editor, we approve the fundamental aim on the part of the government as regards the prohibition. We really recognize the government's sincerity, but the measure thus taken is unskillful one from the political point of view. As a natural course of events the press, no matter whether it may be governmental or anti-governmental, must be very angry about the prohibition. In consequence, the general editorial tone changes, encouraging the anti-governmental sentiment of the editors. The government would have avoided the trouble, if it tried to obtain the co-operation of the press, instead of imposing a ban in an arbitrary manner.

The present disturbance has taken the form of great social unrest, not only concerning the rice problem alone. Not only the government but all the leaders of Japan, political, educational, religious or journalistic, are unanimously anxious about the solution of the trouble. Therefore, if the government requests the newspapers of their assistance and co-operation the latter will gladly concede no matter whether it is unfavorable to their business. Really the government should always have a good understanding with the leaders of the press. Whenever the government lacks this, it is the time for it to resign.



# JAPANESE RESENT CHINA'S COMPLAINT

*Diana Brewster* 19  
Authorized Washington State-  
ment Accuses Her of 'Scrap  
of Paper' Methods.

## THREAT OF BARING SECRETS

Regarded as a Chinese Expedient to  
Induce Peace Conference to  
Nullify the 1915 Treaty.

Special to The New York Times.  
WASHINGTON, Feb. 28.—What is regarded as a highly significant statement of the attitude of Japan toward the reputed threat of China's delegates at the Peace Conference to publish all secret documents passing between China and Japan incidental to the negotiation of the Treaty of 1915 was issued here tonight.

It is not permissible to specify the quarter from which this authorized Japanese statement was issued, but it may be assumed that it reflects the attitude of the Japanese Government. The statement remarks that the Chinese delegates are accusing Japan of many imaginary injustices, and, after noting that the Chinese delegates are threatening to publish secret documents, says that the purpose behind the threat is to bring about the nullification of the Peace Conference of the Treaty of 1915.

In assuming that position," says the statement, "they are acting contrary not only to the interest of the world peace, but also to the interest of their own country." Very significantly, the statement goes on to state that the flagrant violation by Germany of the treaty guaranteeing the perpetual neutrality of Belgium was the immediate cause which drove Great Britain into the war, and was also one of the principal causes of the participation of America in this world war.

"The Chinese delegates to the Paris Peace Conference," the statement reads, "are accusing Japan of many imaginary injustices and threatening to publish all the secret documents that passed between Japan and China incidental to the treaty of 1915. In the hope that this treaty will be nullified by the Peace Conference. In assuming that position they are acting contrary not only to the interest of the world peace, but also to the interest of their own country."

It is a well-known fact that the flagrant violation by Germany of the treaty guaranteeing the perpetual neutrality of Belgium was the immediate cause which drove Great Britain into the war, and was also one of the principal causes of the participation of America in this world war. The Peace Conference at Paris has, in fact, for one of its principal objects the consecration in the forthcoming peace treaty of an inviolable international contract, a transgressor of which is to be looked upon as the common enemy of all civilized nations, and it is to this international court that the Chinese are appealing to have their treaty with Japan canceled—i. e., to have it treated as a scrap of paper.

"That a treaty contains in it some stipulations unsatisfactory to one of the contracting parties is no valid reason why it should be repudiated. In fact, a good diplomatic instrument is defined to be one with which neither of the contracting parties is fully satisfied.

China's Complaint of Duress.  
"The treaty of 1915, however, it is contended by China, was concluded under duress and is therefore void, but a glance at the modern history of China will show that most, if not all, of her foreign treaties were negotiated and forced upon her under duress.

In fact, her consent in most cases was only obtained through military or naval domination. In the case of concessions granted were without any compensation whatever to China. The marked difference between all these

other foreign treaties and that of 1915 is that China is abundantly compensated in the treaty with Japan. Therefore, the treaty with Japan is to be nullified, then all other treaties should likewise be nullified.

The Shantung Railway and the administration by China of the Shantung railway are said to be the principal aspirations and chief objections which the Chinese delegates are now urging upon the Peace Conference. But as it is not provided, among other things, in an accord constituting a part of the treaty of 1915, which China now wants to repudiate, that Japan shall surrender to China the leased territory of Kiaochow, transferred to Japan by Germany at the Peace Conference?

China's Government evidently claims full credit in the matter of faithful observance of international stipulations entered into by the Chinese Government. It is not an act of satisfaction or unsatisfaction from Japan's point of view. Her past record entitles her to make the claim. In 1915, the Japanese Government did not hesitate to declare repeatedly and voluntarily that China, as well as to other friendly powers, of her settled determination to fulfill all her obligations under the accord.

The administration of the Shantung Railway by Japan, which the Chinese delegates are now protesting against, and the arrangement is reported to have been reached between Japan and China, before Germany sued for peace, whereby the railway was to be operated on co-operative basis, much to the gratification of the Chinese Government.

In the light of these mutually satisfactory developments it is incomprehensible to reasonable men why the Chinese Government should now attack and treat as a 'scrap of paper' the treaty proposing to restore to China the leased territory of Kiaochow, which Japan wrested from Germany, and which it would have been extremely difficult, if not impossible, for China to recover without the aid of Japan.

"It is sincerely regretted that this most important advantage, according to the terms of the treaty of 1915, in the recovery by China, through Japan, without the shedding of her blood, of one of her most precious possessions, should have been overlooked by the zealous patriots of China.

"It goes without saying that if the treaty of 1915 were adjudged waste paper and void, ab initio, the present position of Japan would not be changed. Japan, by right of conquest, is entitled to remain in Shantung for the rest of the period for which Kiaochow was leased to Germany, unless Japan should renounce her belligerent rights and make friendly transfer of that territory to China.

"Suicidal to China's Own Interest."

"The line of action now being so vigorously pursued by the Chinese delegates on their own interest, is suicidal to China's own interest. At best she cannot possibly hope to gain thereby more than what she will get from Japan by virtue of the existing accord, and without running the risk of obtaining the unenviable title of violator of an international engagement.

As for the threat of publishing the so-called secret documents, the reason why Japan treats certain papers as secret is simply because it was fulfilling an understanding entered into between the Japanese and Chinese Governments so to treat them. Any possible harm resulting from such publication in breach of faith would fall on herself, in the same manner as was the case with the Bolsheviki Government at Petrograd when it published various so-called secret documents from which the Powers interested did not suffer. But the only result of which was that the Bolsheviki Government excoriated itself and herself from the rest of the world by an impudent breach of international morality."

PARIS, Feb. 28, (The Associated Press).—The Chinese delegation to the Peace Conference today issued a statement in which it stated categorically that the Chinese Government had ever objected to the publication of all treaties and agreements between Japan and China and the papers exchanged by them.

The statement points out that when the Supreme Council asked for the secret document between Japan and China, the Chinese delegation consented at once to their publication without reservation.

# JAPAN OUR FRIEND AMBASSADOR SAYS

Shantung Controversy, Shidehara Declares, Cannot Disturb Relations with America.

*James Wood* 20  
PROMISES JUSTICE TO CHINA

Denies Any Intention to Interfere with Territorial Integrity or the Open Door.

K. Shidehara, the new Japanese Ambassador to the United States, speaking last night at a dinner in his honor at the Hotel Astor given by the Japan Society, declared that Japan in the Shantung problem would go forward "unwaveringly along the pathway which, he believes, leads to international peace and stability."

"The Shantung question," he said, "can never be a source of difficulties between the United States and Japan. We have enough common sense and clear vision to perceive the sheer madness of any attempt at aggression or economic monopolization in China."

"Ambassador Shidehara was introduced by Robert H. Gary, who presided at the dinner. "Some time," Judge Gary said, "I hope he will be a real Ambassador, having been received at the White House in some form or another." Judge Gary declared that Japan had never broken a promise and that it would stick to her word in the Shantung problem were unselfish.

I see every sign of a firm and enduring friendship between Ambassador Shidehara said. "We are neighbors, and yet divided by a substantial barrier which effectively prevents the principle of the open door to be respected. It is not possible to imagine a question on which our interests seriously clash.

Promises Justice to China.

"You maintain that China should be treated with justice. I tell you that we are anxious as you are to see absolute justice being accorded to her. You maintain that the territorial integrity of China and the principle of the open door should be respected. I assure you that no nation can be more deeply interested than we are in the preservation of those principles created by repeated treaties and arrangements.

We attempt no economic monopolization in China. We only expect that we shall not see denied the chance of our natural expansion in the field of commerce and industry. Every nation is expanding and is seeking to expand commercially and industrially, and Japan claims what other nations equally claim. We are not afraid of foreign competition in the Chinese market, if only we are assured of fair and equal opportunity. At the same time, we gladly welcome the co-operation of various nations in such economic activities, in the interest of all parties alike, including China herself.

"Nor can the Shantung question be a source of difficulties between the United States and Japan. Immediately upon the coming into force of the Treaty of Versailles, Japan committed to the Government of the United States her readiness to enter into negotiations for the completion of necessary arrangements respecting the situation on Kiaochow. In fulfillment of her pledged word to China and to the world.

She further declared that, without waiting the conclusion of those negotiations, she would proceed to the withdrawal of the Japanese garrisons now stationed along the Shantung Railway as soon as China shall have organized an adequate force to take over the protection of the railway, which is to be made a joint China-Japanese enterprise.

Two alternate courses are now open for China to take—either to effect an early settlement of the Shantung question or to leave the question un-



length of time, pending a settlement to decide whether for these two countries would better serve the true interests of their country and the world. In any case, Japan knows her responsibility to China and to civilization.

It would be a crime in itself that Japan has in China a special position which is not shared by the United States or by any of the European powers. Her future destiny is closely interwoven with that of China, and her own national safety and vital interests are in many cases directly involved in Chinese problems, which America and Europe can afford to approach from purely sentimental or economic points of view. "I feel sure, however, that this special position of Japan is fully realized by her American and European friends and that she will not be called upon to renounce her undoubted right of self-protection and self-preservation."

It has often been suggested that the immigration question might prove to be a source of complications between the United States and Japan. There is, however, nothing at present to warrant such apprehension. The so-called gentlemen's agreement, regulating that question has operated to the mutual satisfaction of both countries, and the Japanese Government have been exercising control over the emigration of laborers with such rigor and determination, that I have personally incurred the displeasure of many of my American friends, who have not been content to take their Japanese servants from Japan to the United States.

It is chiefly with regard to the treatment of Japanese immigrants lawfully admitted to this country that questions have occasionally been presented and are likely to arise. I am, however, confident that those questions will be satisfactorily adjusted on the basis of just and humane principles, and in a manner worthy of the best traditions of our mutual relationship."

#### Refers to Troublemakers.

Ambassador Shidehara declared that there were persons "who for their own crooked ends made it their business to create dissension and estrangement among nations. There are people," he said, "who, knowingly, or unknowingly, make it their habit to vitiate the conduct of foreign nations through stained glasses of prejudice and mistrust. These men have been circulating stories which testify to their wonderful power of invention or imagination, and the general public likes to be entertained with news which is exciting, startling and amusing, whether true or false."

"Every nation is liable to make mistakes, but when a keen and concentrated attention is devoted to the discovery, the exaggeration and the eager display of shortcomings, the result is the production of a false impression which is nothing less than deplorable in its consequences. Whatever faults we may have—and, if we believe in progress we must believe that we all have much to amend—a friendly eye would view them with patience and hope. I venture, then, to bespeak and predict a generous temper among the nations; and, in particular, an especial degree of cordial relations between the Pacific powers."

Adj. Gen. Charles H. Sherrill, who has recently returned from a visit to the Far East, said that Japan is the only bulwark against the spread of Bolshevism outward from Siberia.

"I believe," he said, "it would be a fine thing for international law and order if Japan should be encouraged to occupy Eastern Siberia and there set up such a dam against the tide of lawlessness as would be afforded by her excellently functioning Government, which is today assuring prosperity, liberty and the right to the pursuit of happiness to her millions of industrious and frugal citizens."

Dr. Henry van Dyke declared that to understand Japan it was necessary to understand the Japanese mind. "It is not necessary for a Japanese to become an American or an American to become a Japanese," Dr. van Dyke said. "What is needed is a mutual understanding."

Frank A. Vanderlip was introduced as the new President of the Japan society. In a brief address he said that he was going to Japan on April 10, with others who had been elected to the presidency of the International affairs. Mr. Vanderlip declared that it was the duty of every citizen to have a clear understanding of world affairs. He added that a better understanding between this country and Japan would help to make for a better world.

About 1,200 men and women attended the dinner. Before the formal speeches the Secretary of the society, M. J. Wood, read a report on the objects of the organization and its work during the year past.

# Evil Intentions of Japan Plain as Daylight

The argument which the Chinese envoys to the Peace Conference make for the claims of China to be free and independent in the conduct of her own affairs and to be relieved from the indignities, aggressions and territorial seizures of Japan is a convincing argument and a powerful appeal for justice.

We do not see how the Conference at Paris can reject China's plea for justice and independence without violating all the provisions and declarations upon which the United States and the allies fought the war against the Central Empires.

The evil intentions of Japan toward China are as plain as daylight. The Japanese autocracy and Japanese militarism—which are not one bit better than the overthrown autocracy and militarism of Germany—have marked out peaceful and industrious China for their prey.

Japan is not able to allege or even to invent one single historical, geographical or ethnological claim to exercise any authority over China or to seize upon any portion of Chinese territory.

There is no such claim. There is no such right. There is not even the shadow of such a right.

The aggressions which Japan has made upon China and the aggressions which Japan meditates upon China are simply the aggressions of brute force.

How an alliance of governments which professed to make war upon the governments of Germany and of Austria-Hungary for the sole reason that the safety of civilization demanded the destruction of autocratic government and of brutal militarism, which recognized no other law than the law of might, can now proceed to endorse and to uphold an autocracy and a militarism far more brutal and unscrupulous than that of Germany is a thing which cannot be explained satisfactorily to the public conscience and the public opinion of mankind.

Either the war against Germany was fought upon false pretences and the purpose of the allies was not to make the world safe for democracy by destroying autocracy, or else China has the absolute right to be protected by the allies and by the United States from the indefensible and unscrupulous aggressions of the autocracy and the militarism of Japan.

That is self-evident.

There is no escape from that conclusion.

What is black in a German cannot be white in a Japanese. White is white and black is black in Asia as well as in Europe.

The Chinese are a peaceful people, an industrious people. A people who for two or three thousand years of wonderful activity and high comparative civilization, succeeded by another thousand years of stagnation, have again awakened to their own possibilities and have just begun to set their feet gladly and firmly in the pathways of modern, intellectual, political and industrial progress.

If China is given a fair chance, if she is given one-tenth the attention, the sympathy and the helpfulness which have been manifested toward certain other nations who are in point of character by no means superior, to say the least, to the Chinese, another fifty

years will see one of the greatest republics in the world administered from Peking.

And we say now, without any doubt at all, that the highest future prosperity of this America of ours depends exactly upon the amount of good sense and of foreseeing statesmanship with which we deal with China, defend China in her helplessness, win the lasting gratitude of China when she comes to her full stature of strength, and cement for generations to come the real friendship which every Chinese feels for America and which every American who knows anything at all about the Chinese people feels for the Chinese.

If our envoys at Paris make the monstrous mistake of condoning the aggressions which the autocracy and the militarism of Japan have already made upon China, and which they mean to make in increasing proportions in the future, then any ideal good which we may have won by our sacrifices of blood and of treasure in this gigantic conflict in Europe will be far outweighed by the future evils which such a monstrous mistake will conjure up in Asia to disturb our counsels, to lessen our natural commerce and to menace our peace and our safety in times to come.

All that China asks at Paris is justice—the reign of law instead of the reign of might in Asia as in every other part of the world.

To that doctrine we solemnly pledged ourselves when we entered the great conflict in Europe.

To the maintenance of that doctrine we are bound by every obligation of national honor as well as of national security.

If we fail China in this decisive hour we shall have set at naught our own solemn declarations to the world; shall have made our past pledges mere scraps of paper; and shall have brought upon the good name and the honorable renown of the republic a stain which no future American can regard with any other feelings than those of poignant regret and poignant shame.



*By American 9/2/19*  
**Our Government Should Talk Very Plainly to Both Mexico and Japan**

**W**AR always breeds a species of sentimental idiocy. And this war went beyond all others in that respect.

Nobody took better advantage of the hysteria which was so ridiculously evident for a time among our own folks than did the Japanese propaganda agents.

There may be sentiment among Japanese, but you can depend upon it that there is little sentimentality. Not among the militaristic and imperialistic castes that rule the Asiatic autoeracy.

The modern militaristic and autoeratic Government of Japan is modelled in exact imitation of the former German Government. So is the Japanese army modelled upon the former German army system.

To speak of Japan as one of the "free peoples" battling against autoeracy is simply to show childish ignorance. The ruling classes in Japan hate democracy. And they hate America as the chief representative democracy of the world.

The key to all of Japan's diplomatic and military moves is hostility to America, because either America or Japan must be the dominant power on the Pacific. And Japan means to obtain and to keep the hegemony of the Pacific if she can.

Japan is not strong enough to wage war with the United States yet, and she knows it. Before the big war, Japan thought otherwise. There were two occasions upon which she was ready to risk war. In anticipation of one occasion she had completed an alliance with England; and in anticipation of the other occasion she had secretly negotiated a plot with the Czar. But the Czar has met the just reward of the wickedness and treachery which marked his reign; and England has found it advantageous to borrow American, instead of Japanese, help to maintain British power and trade in Asia and British dominion over India.

So Japan has no present ally to plot with against America—and the war has shown the very much interested and very much surprised Japanese that this country can quickly assemble a navy and army able to wipe Japan off the map.

But never think that Japan has given up her designs on that account. That is not the Japanese way. Your Asiatic is seldom impatient. When he

cannot strike, he waits—and keeps his weapons bright.

Before Japan risks war with the United States, Japan means to strengthen herself. She needs resources—money and raw materials and human labor reserves. These are nearby, in China. If Japan can subjugate China and exploit China's huge natural resources and vast labor reserves, the Japanese can supply the combatant forces on sea and on land.

So Japan is subjugating and exploiting China, by trick and device and threats and actual military occupation, while our Government is talking sentimentalities.

But your Japanese is a born soldier and strategist, and the Japanese political and military high commands realize the value of an offensive against an enemy's flank.

Suppose that Japan and the United States were at war, with our Pacific shore the line of home defense and the Pacific Ocean and the Hawaiian Islands and the Philippines the outer field of offensive action—then what an incalculable advantage it would be to Japan could she launch an attack from Mexico upon the left flank of our whole defense.

And that is exactly what Japan is planning, and that is just the reason that Japan never ceases to cultivate the good will of Mexico's shifting Governments and has never ceased the efforts to get a foothold for a Japanese colony in the Mexican province of Lower California, which lies right against our border.

Now do you see why Japanese agents have been negotiating with slippery and greedy Mexicans and equally slippery and greedy American speculators to buy and colonize hundreds of thousands of acres in Lower California?

Or are you still silly enough to believe the palaver of hired Japanese agents, like Dr. Iyemaga, or the sentimental slush of such dupes of Japanese

cunning and flattery as the Rev. Dr. Gulick and the Rev. Dr. Soper—two clerical geese with but a single Japanese quack?

We tell you plainly that the Japanese autoeracy and Japanese militarism—both far more dangerous than German autoeracy and German militarism ever were or could be to America—are plot

ing mischief and war against us night and day. And whoever denies this or makes light of this is either a knave or else a fool.

Our own Government is highly to blame for the strangle grip Japan has upon Korea and for Japan's success so far in her design to throttle China.

The late Mr. Roosevelt permitted Japan to make a scrap of paper of her pledge to respect Korea's integrity, and refused flatly to observe the obligations of the treaty whereby the United States had pledged its good offices to aid Korea in such an emergency.

The present Administration has permitted, and still permits, Japan to violate the integrity of China and to assume control of China's revenues, railroads, banks and machinery of government by the employment of threats, duress and armed forces.

And if our Government now submits to the establishment of Japanese bases on our Mexican boundary line, then all these weeks and months of negotiation in Paris are more than wasted. A League of Nations on paper will be indeed an effectual reliance when Japan is ready to assail us in front and on the flank, and Germany, with Russia under economic exploitation, is ready to repay our contributions to the Allies; and England is well satisfied to observe a strict neutrality, while competitive American commerce is burned up in the flame of war!

A string of "covenants"—a piece of parchment—is to be our defense!

Does anybody who can read history really believe that a treaty will defend a nation which is too foolish to make ready its own defense with its own armaments and its own weapons?

What aggressive nation has ever let a treaty stop its war upon a weaker nation?

Did a treaty deter England from making a sudden attack—a leap out of the dark—upon neutral Denmark?

Did a treaty deter England from assailing and destroying the Boer Republics—whose integrity and independence she had solemnly pledged herself to respect in the Sand River treaty?

Did a treaty hinder France from trying to subjugate Mexico in 1860; or England from seizing Egypt; or Japan from brutally outraging Korea; or Austria from annexing Bosnia-Herzegovina; or Germany from overrunning Belgium; or Italy from seizing the Greek Dodecanesos; or any other European power, in past or present times, from taking by force either territory or trade or population from a weaker State whose property the stronger State coveted? And if the ratified treaties and solemn pledges of civilized white Governments are worth no more than experience shows the treaties, pledges and faith of English, French,

Italian, German, Austrian and Russian Governments to have been worth, in the past and in the present, what fools we shall be if we attach any weight to the promises, protestations, pledges and treaty obligations of a yellow Asiatic autoeracy—without faith, without scruple and with its hands at this very minute red with the blood of slaughtered Chinese and Koreans, whose only crime was that they desired to retain the liberties and the independence of their fatherlands.

We can see no good reason why the President and the Secretary of State should be simultaneously absent from the country at this momentous time—and we can see in these Japanese plots and manoeuvres in Mexico a most potent reason why there should be enough of our Government at home in Washington to put an end, promptly and decisively, to this dangerous Japanese project.

A reasonable amount of interest in Europe's politics is, perhaps, necessary at present, since we permitted ourselves to get mixed up in that wretched mess; but the peace and the security of our own country are of infinitely more account to us Americans than Europe's peace or Europe's wars—and if Mr. Wilson finds that the world cannot yet be trusted to wag without his presence in a foreign capital, at least he ought to spare the attendance of Mr. Lansing and send that gentleman home to talk to Mexico and Japan in a way that Japan and Mexico cannot fail to understand—and to heed, too.



February 17, 1919

Compliments of

## THE FAR EASTERN BUREAU

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# Oriental News and Comment

## America, The Peace Conference, And The Far East.

By G. CHARLES HODGES.

Japan is now attempting at the Peace Conference to convince the World that she should be given a paramount position in the East—a so-called, though false, Monroe Doctrine—establishing the supremacy of the Japanese Empire in this quarter of the world.

The case of Japan rests upon three grounds: (1) Japan was allied with the Entente Powers during the four years of warfare since 1914, giving her cooperation in return for a virtual free hand in the East. (2) This made possible Japan's diplomatic assault on China: summarily, the 1915 Demands accepted by the Chinese Republic under duress; the attempt to block China's break with Germany and entrance into the Great War by the side of America; the repeated renewals of the efforts to make China a vassal of Japan, culminating in the recent Sino-Japanese Military Convention; and the begging of the Chinese nation by indiscriminate loans. (3) The seeking of special arrangements, such as the Ishih-Lansing Agreement, which could be twisted by Japanese statesmen into a recognition of Japan's claims by the United States and other countries.

It is the contention of the Chinese Republic that she cannot have her patrimony hartered away by third parties without reference to her. China holds, and no one conversant with facts would deny it, that she was coerced into signing the 1915 Demands and subsequent arrangements designed to establish the hegemony of the Japanese Empire over her. The Chinese plenipotentiaries maintain that no League of Nations conceived in the spirit of justice can leave undressed these wrongs.

That the American Government looks with sympathy upon the case of China in the world's forum is evident from the record.

### POSITION OF AMERICA.

The United States at the height of the crisis between Japan and China announced its attitude toward the two countries in order that our stand might be clear. The State Department declared on May 7, 1915:

"At the beginning of negotiations the Japanese Government confidentially informed this Government of the matters which were under discussion, and accompanied the information by the assurance that Japan had no intention of interfering with either the political independence or territorial integrity of China, and that

nothing that she proposed would discriminate against other powers having treaties with China or interfere with the 'open door' policy to which all the leading nations are committed.

"This Government has not only had no thought of surrendering any of its treaty rights with China, but it has never been asked by either Japan or China to make any surrender of these rights."

Our Government, nine days later, handed an identic note to both China and Japan bluntly setting forth our dissent from the Japanese statecraft which produced the 1915 Treaties. The American note of May 16, 1915, not only affects the agreements between Japan and China which were the immediate cause of our stand; it remains to this moment a stumbling block to Japan's clear field in China. The American Department of State maintained:

"In view of the circumstances of the negotiations which have taken place or which are now pending between the Government of China and the Government of Japan and the agreements which have been reached and as a result thereof, the Government of the United States has the honour to notify the Government of the Chinese Republic (and of Japan) that it cannot recognize any agreement or undertaking which has been entered into, or which may be entered into between the Governments of China and Japan impaling the treaty rights of the United States and its citizens in China, the political or territorial integrity of the Republic of China, or the international policy, commonly known as the Open Door policy."

### THE PEACE CONFERENCE.

These declarations of the United States Government are the basis of the American stand at the peace conference.

In the first, the United States stated the explicit assurance given by Japan that the political independence, territorial integrity, treaty obligations, and the free economic life of China would not be affected. Had not the 1915 Treaties—as do the subsequent Sino-Japanese arrangements—infringed on these rights of the United States and the other Powers in China, why was it necessary to serve notice on both Japan and China in less than two weeks that America would not recognize any undertaking then negotiated or subsequently entered into by the two countries across the Pacific?

The answer is obvious. Even at that date the trend of Japanese efforts was clear, and the American Government purposed to state explicitly her dissent. Had not the Japanese policy of indirection and nibbling at China's sovereignty then threatened the Chinese Republic, as it does now, the American Government would have had no need for more than the Japanese assurances given it and the world.

The identic note of May 16, 1915, to China and to Japan obligates America to see to it that the whole framework built by Japan to bind the struggling Chinese Republic in an unnatural alliance is tested in the light of our declared attitude. While all the world stands pledged to give China the square deal, only the United States—unentangled by the alliances of the World War—was free to serve notice on Japan.

That notice of an intention to see justice done China now stands to the forefront at the Peace Conference. The effectiveness of China's appeal for her very life lies in the hands of the United States. Will we forget our Chinese obligations?

### AMERICAN-JAPANESE ARBITRATION EXTENDED.

Washington—The arbitration pact between the United States and Japan, first signed on May 5, 1908, has been extended for a five-year period.

This marks the second renewal of the treaty, the first having been concluded June 28, 1913. While the general principle of the arbitration treaty has been to secure the judicial settlement of international disputes, it is significant that the outstanding problem between the United States and Japan during this period—the free movement and rights of Japanese subjects in this country—has been handled through the ordinary diplomatic channels.

The treaty signed by Secretary of State Lansing and Ambassador Ishii provides:

"The Government of His Majesty the Emperor of Japan and the Government of the United States of America, desiring to extend for another five years the period during which the Arbitration Convention concluded between them on May 5, 1908, and extended by the Agreement concluded between the two Governments on June 28, 1913, shall remain in force, have authorized the undersigned, to wit: Viscount Kikujiro Ishii, His Majesty's Ambassador Extraordinary and Plenipotentiary at Washington, and Robert Lansing, Secretary of State of the United States, to conclude the following Agreement:

#### ARTICLE I.

"The Convention of Arbitration of May 5, 1908, between the Government of His Majesty the Emperor of Japan and the Government of the United States of America, the duration of which by Article III thereof was fixed at a period of five years from the date of the exchange of ratifications, which period, by the Agreement of June 28, 1913, between the two Governments was extended for five years from August 24, 1913, is hereby extended and continued in force for the further period of five years from August 24, 1918.

#### ARTICLE II.

"The present Agreement shall be ratified by His Majesty the Emperor of Japan, and by the President of the United States of America, by and with the advice and consent of the Senate thereof, and it shall become effective upon the date of the exchange of the ratifications, which shall take place at Washington as soon as possible.

"Done in duplicate in the English language at Washington this twenty-third day of the eighth month of the seventh year of Taisho corresponding to the twenty-third day of August, one thousand nine hundred and eighteen."

## China Burns Drug Worth Nine Times Weight In Silver.

Washington, D. C.—It is announced that the opium purchased by the Chinese government from the Opium Combine to prevent the resumption of the trade, long China's curse, has been burned.

The destruction of the opium began January 17. A hundred cases of the terrible habit-forming drug were consigned to the flames each day at Pootung, just across the river from Shanghai. The opium cases were ferried over from the Shanghai godowns of the merchants dealing in the imported drug. Each cargo was worth its weight in gold, it is said, and nine times its weight in silver.

The only ceremony at this important event in China's renewed fight against attempts to undermine the prohibitions against opium was the throwing of the first three balls into the furnaces by the Chinese representative, Chang Yi-pang, the American consul-general, Thomas Sammons, and Commissioner of Customs Wade. Small crowds of Chinese gathered without the enclosure watching the consumption of the opium and sniffing the drug-laden air filled with fumes of millions of dollars' worth of poppy. Motion picture operators recorded the destruction of the stuff and filmed the assemblage of Chinese officials, the foreign representatives and diplomatic officials and representatives of various social and religious organizations fighting the attempt, which has ended unsuccessfully, to bring back opium smoking in China.

Four furnaces received the drug. The balls were thrown into a hot sticky mass was raked over painstakingly to insure incineration, even themselves being withdrawn only after careful burning to prevent the chance for the preservation of any of the drug. Coolies brought up the cases had been previously inspected and sealed. The containers were broken open, the

to the flames, followed by the packing, and then even by the cases themselves. Guards of troops and police stood about.

## ROBERT DOLLAR FLEET WILL OPERATE FROM NEW YORK.

New York—High transcontinental freight rates have forced the Robert Dollar shipping company to operate from Atlantic coast ports instead of the Pacific coast as formerly. It is estimated that transportation of goods by water from the eastern coast of the United States via the Panama Canal will be cheaper than transportation from Pacific ports of goods sent across the continent by rail. The all-water route is estimated to be cheaper even on goods that would have to be brought to New York by rail from points as far west as Omaha.

## CHINA'S FATE UP TO PEACE COUNCIL

Says Dr. Willoughby - - Chance Now For Japan To Make Declaration Good.

"The discussion of the relations of China and Japan, which is taking place at the Paris Peace Conference, has developed a crucial situation," said Dr. W. W. Willoughby in an interview with the Baltimore Sun. Dr. Willoughby is professor of political science at Johns Hopkins University, and has served as constitutional adviser to the Chinese government. During the last four years he has made two trips to China and is well qualified to speak authoritatively on the Chinese situation.

"Upon the manner in which it is settled depends the whole question of whether China, with its great territory and its vast wealth, is to be left entirely in the hands of the Japanese for the future," continued Dr. Willoughby.

"The Peace Conference should meet the issue and decide it now. It should ask that the secret treaties between China and Japan be laid on the table in the most open manner.

"It is in the interests of the peace of the world, in agreement with the conception of the league of nations and of the principle of the freedom of all peoples to govern themselves, that these treaties should be made public. If the question is not decided now, it will mean that China will be left entirely in the hands of Japan for the future.

"Japan has always said that she wished to see a strong and prosperous China. This is her opportunity to prove her sincerity.

"The nations represented at the Peace Conference should unite to aid China. The sphere of influence system should be abandoned, and a loan made to her by all the powers, a loan which would probably amount to several hundreds of millions of dollars.....

"China has borrowed within the last few years about \$200,000,000, practically all of it from Japan. It is in that manner that she has been forced to accede to Japan's demands.

"Much of the sum has been borrowed for the demobilizing of her army. It has not been used for that purpose, but has been wasted. The generals and the heads of the military have demanded large sums and have received them.

"Any loan which might be made to China should be used for the demobilizing of this army, for the establishment of a constabulary which could be made a genuine body for the support of the government, for the reform of the currency system and for the establishment of an administrative system on a firm basis. China's currency is now in a frightful state. The value of silver constantly fluctuates. Chinese banks are unable to redeem their notes in specie.

"Of course, the feelings of the Chinese would be involved in such a plan. It is uncertain whether they would be willing to agree to it or not, for they are a proud



"It may be asked how it is possible that at Tairen, where the morphia traffic is greatest, and at Tsingtao, which is the chief center of the Japanese opium trade, the importation of this contraband continues without the knowledge of the Chinese Maritime Customs. At both Dalny and Tsingtao these offices are wholly under the control of the Japanese and wholly manned by them. Japanese military domination would forbid in both ports any interference in a traffic in which the Japanese authorities were interested either officially or unofficially. In Dalny the highest civic dignity has been conferred upon the chief dealer in morphia and opium.

"Moreover, in the case of Tsingtao, by the agreement which relinquished to Japanese the exclusive charge of the Chinese Maritime Customs, any trade in which the government is interested, contraband or not, can be carried on without the official knowledge of the customs. Article 3 of the Agreement of December 2, 1905, perpetuated in the agreement of August 6, 1915, provides that any goods landed in Tsingtao under 'certificates of government' shall be free from customs examination. The way has thus been opened, not only for the illegal import of opium, but of contraband in arms.

"The Maritime Customs returns of 1917 show that forty-five piculs of boiled opium were admitted to Tsingtao in 1917, but the actual amount probably was fifty times greater. The balance enters in cases stamped 'chun pung pin' meaning 'military stores,' and boxes so stamped are to be seen commonly in the Japanese drug stores along the Shantung Railway.

"In 1917 morphia to the amount of nearly two tons is recorded as having entered Tairen for use in the leased territory, but no morphia is recorded as having entered Manchuria from the leased territory during the year, nor does any entry of morphia appear in the Tsingtao customs returns for 1917. Yet a competent witness, Dr. Wu Lien-teh, states that 'almost every Japanese drug dealer or peddler in Manchuria sells morphia in one form or another, and does so with impunity, because no Japanese can be arrested without first informing the consul.'"

## FAR EASTERN TRADE.

### JAPANESE EXPORTS FOR 1918 TWO BILLION YEN.

Tokyo—Japan did a two-billion yen business in her export trade for 1918. The export returns show goods shipped abroad to the value of Yen 1,962,700,258. This put the balance of trade in Japan's favor by a large margin, nearly 150,000,000 gold dollars. The total imports amounted to Yen 1,668,138,135.

War finance and this favorable balance of trade have affected the exchange situation in Japan, presenting a problem for the government during the year.

### CHINA MEETS ALL OBLIGATIONS SECURED BY CUSTOMS THROUGH REVENUE DECREASES.

Peking—The Chinese Republic has met all the foreign obligations secured on the Maritime Customs fully to December 31, 1918, notwithstanding the difficulties in the way of trade resulting from the Great War.

The Maritime Customs Revenue for 1918 shows a decrease of nearly 6 per cent, Halkwan Taels 1,850,000. The total collection last year amounted to Halkwan Taels 38,334,000 as compared to Halkwan Taels 28,189,000 in 1917.

The volume of trade done by the Chinese ports is clearly indicated. Harbin, the gateway to Siberia from the south, lost a third of its trade. Antung, on the Korean border, decreased 22 per cent. But Dairen, the commercial port of Manchuria on

the Yellow Sea controlled by Japan, has had a record collection of customs; the increased business here amounts to, roundly, 15 per cent.

Disturbed conditions in the Yangtze Valley are responsible for the great emporium of Hankow declining about 16 per cent from the 1917 level. The South China ports of Shanghai, Swatow, and Canton lost but slightly.

It is significant to note that under Japanese control the customs returns of Kiao-chow—which has figured in the news from the Peace Conference—have yielded a third less revenue. As Japanese interests in the whole Province of Shantung expanded tremendously during 1918, the decline in revenue to China's customs is surprising.

Shanghai continues to hold its premier place in the trade of China as the great distributing port. The business entering through Shanghai amounted in 1918 to the combined returns from the three next largest ports.

## JAPANESE BUSINESS STAGNATES.

Tokyo—The export market of Japan is weak. Returns for the early part of the year show a tendency for imports to rise, exports falling off.

This decline in the exports of Japan is due largely to the stagnation in the silk, drug, and dye markets. The first part of January registered the biggest slump in exports.

The effect on exchange of the rise in imports will be to lessen the demand for yen abroad. This will result in the disappearance of the premium existing on yen since the second year of the European War permanently unless the export trade of the Mikado's Land expands to its former volume.

## TEMPORARY EDUCATIONAL DIRECTOR APPOINTED.

Washington, D. C.—Mr. Lingoh Wang, second secretary of the Chinese Legation, will act as temporary head of the Chinese Educational Mission to the United States to take the place of Dr. Theodore T. Wong who was recently shot and killed together with his two assistants. Mr. Wang was educated at Columbia University and has served as consul-general at Vancouver. He formerly held the office of commissioner of foreign affairs in Tientsin. It is not yet announced who will be permanent director of the mission, but it is expected that he will be sent out from China. The mission supervises the education of Chinese students sent to this country under the Boxer indemnity fund.

## CHINESE Y. M. C. A. WORKERS GOING TO FRANCE.

New York—Five Chinese Y. M. C. A. workers have arrived in New York on their way to work among the 150,000 Chinese laborers in France who have been working behind the lines during the war, and large numbers of whom are now employed in reconstruction work. The party is composed of Livingston J. Wang, a Peking training secretary; Shwen Yung Wang, a Presbyterian minister at Nanking; Ching Ching Liu, a Methodist minister at Peking; Chung-fan Li, Y. M. C. A. secretary at Nanking; and Henry C. Tan of Hankow. They expect to remain in France for at least two years.

## LAST CHINESE-OWNED RAILWAY IN JAPANESE HANDS.

Peking—By taking up in Peking the unsubscribed portion of the Peking-Suiyuan Railway's domestic loan, Japanese interests have acquired a substantial interest in the only wholly Chinese-built railroad in the country. American interests are affected. It is learned that on September 7, 1918, the East Asia Enterprise Company signed a loan agreement with the Chinese Railway Co. for \$5,000,000 for reorganization and construction undertakings. The arrangement provides for the liquidation

of an outstanding debt to a New York firm for 6,000 tons of railway supplies delivered, plus \$50,000 for transportation charges; and \$50,000 to pay a Japanese claim against the railway administration for sleepers bought. The remaining \$425,000 is reserved for future developments.

All disbursements are to be made by the Japanese bank handling the financing directly to creditors and only on the authorization of the Japanese Legation. It is stated this is to prevent the funds from being used in Chinese politics at this time.

There are some factors decidedly dangerous to American business interests when one remembers the trend of such contracts in the past. Japanese interests are to have the preference on future contracts for supplies. In this American business is affected because American materials have been used extensively. The Japanese move affects vitally American efforts to bring about the adoption of the United States standard in equipment which is very important for the future of our progress in Chinese railroad construction, and which has heretofore had the support of the Chinese railway administration.

The administration of the railway will remain in the hands of the Chinese, the managing director being W. S. Y. Ting. This is a strategically important Chinese line running from Peking northward to Kalgan, near the Mongolian frontier; present plans are to make Suiyuan the terminus until the railway can be extended through to Siberia. It is now approximately 200 miles long, built entirely by Chinese engineers and financed hitherto by the earnings from the Chinese-operated Peking-Mukden railway.

Construction was begun in 1905. The Nankow Pass represents a difficult piece of engineering, passenger trains being taken over in two sections by American Mallet locomotives and freight trains by American geared locomotives of the Shay type. Locomotives are used on the remainder of the line.

The Peking-Suiyuan Railway has been able to meet several short term loans in the past from its earnings. But in 1917 revenue decreased because of floods and internal trouble, while during last year it fell owing to a cessation of traffic on account of the anti-plague measures. American capital has lost an important opportunity in Chinese development by Japan's enterprise in extending her railway interests in China to this railroad.

March 3, 19  
**China's New Cabinet.**

**Reorganization Brings Few Changes.**

Peking—The reorganization of the Chinese Cabinet has brought about but two changes. These are of little international importance, there being every indication that the prevailing tendencies will continue for a short time longer.

The votes on the reorganized ministry in the House and Senate indicate that ex-premier Tuan Chi-jui still is a powerful factor at the capital. It must be kept in mind that the Cabinet must be approved by the Parliament, and that the present Parliament was selected when Tuan was the most powerful figure in Peking. It seems probable that the new cabinet should be looked upon as provisional, awaiting the outcome of the conference at Shanghai between the representatives of the South and the North.

The most important drift to be seen in the selection of the men to assist Premier Chien Neng-hsun, who himself was approved by a heavy majority, is the waning popularity of Tsao Ju-lin. This man, while Minister of Finance in the preceding cabinet, has been the leader in the coterie of politicians leaning on Japanese loans which he arranged. In the Chien Cabinet he becomes Minister of Communications, remaining an effective link with the Japanese interests in China.

The composition of the new ministry is as follows:

Premier and Minister of Interior.....	Chien Neng-hsun
Minister of Foreign Affairs.....	Lu Cheng-hsiang
Minister of Finance.....	Kung Hsin-chun
Minister of Communications.....	Tsao Ju-lin
Minister of Education.....	Fu Tseng-huang
Minister of Commerce.....	Tien Wen-leh
Minister of Justice.....	Chu Shan
Minister of Navy.....	Lu Kuan-hsiang
Minister of War.....	Chin Yun-tung

Of the two new members, Kung Hsin-chun is the recently-appointed governor of Anhwei. The new Minister of War has been in Peking, on the other hand, during the elections. As both these appointees are allied with the ex-premier, as well as the Northern militarist group, really no effective change has been made in the Central Government. The Foreign Minister is now acting as China's chief peace delegate at Paris.

**CHINA'S PRESIDENT PLANS EXPOSITION AFTER SETTLEMENT OF INTERNAL TROUBLES.**

Peking—It is stated that China's President is planning to hold an all-China exhibition at Nanking, one-time capital of the country, after the constitutional strife has been settled by the peace conference now sitting at Shanghai.

This will be held with the object of furthering the industrial development of the Chinese Republic. The plans contemplate participation by the Chinese colonies overseas. Telegrams will be sent to the Chinese representatives in foreign countries inviting them to have their countrymen prepare exhibits, especially of machinery, aeroplanes, submarines, and scientific equipment new to the Chinese public at home.

The Chinese handicraft turned out in the republic will be a special feature of the exposition.

**INTEREST FOREIGN MANUFACTURERS.**

The exhibition should interest foreign manufacturers doing business in China. It is an unusual opportunity to see the products of this vast land of 400,000,000 people.

Some years ago a similar exposition was held in Nanking. The buildings of this old exhibition may be used again, as they are still standing within the Walled City about half way to the business and political quarter. The pavilions are very close to the site of Nanking University, a mission institution doing much for China along lines of agricultural research and experimentation especially.

**AMERICAN EDUCATIONAL INFLUENCE IN CHINA.**

By AMOS P. WILDER.

The interest taken by American business concerns in the "uplift" activities of China is calculated to put a quietus on any lingering impression in uninformed quarters that missionaries are a futility in that country. The pretty tourist who toasted her golden slippers at the fireside of the Hongkong hotel and remarked to me: "I hear the Chinese just hate the missionaries" is becoming obsolete. The Yale-in-China organization has lately published a broadside of letters from men of large affairs in the Orient which are impressive as showing that the efforts of missionary groups are regarded by the writers as an important force in that country for its development in all ways. In the strongest language these captains of industry and China experts



approve such centers as the Yale group has built up at Changsha, the capital of Hunan. Extracts from these letters follow. They largely deal with the part American educational institutions play in keeping China steady as an ally and in promoting friendliness with the Chinese.

Mr. M. A. Oudin, Manager of the Foreign Department of the General Electric Company, writes: "The feeling of confidence in America's motives has resulted not in a small degree from the activities in China of such institutions as the one supported by Yale College." President Alba B. Johnson, of the Baldwin Locomotive Works, says: "American colleges and hospitals in China are of incalculable value not only in alleviating suffering and the reduction of disease but generally in the spreading of knowledge and particularly knowledge of our country, its institutions and altruistic aims." President H. T. S. Green, of the International Banking Corporation, speaks of "the great value to the Allied cause" of such work. He continues: "The informing of public opinion in China in these times when enemy influence is active there against us is of paramount importance not only to ourselves but to the Chinese as well." Vice-President Lynch of the San Francisco Chamber of Commerce writes: "Every possible encouragement should be given to the furtherance of such intelligent activities which afford an opportunity to the Chinese themselves to become imbued with those ideals of democracy for which the right nations of the world are battling." Director-General C. M. Schwab, of the United States Shipping Board, says: "Much splendid work can be done in offsetting enemy propaganda." Robert Dollar speaks of such work as a "godsend to China" and "an inspiration to increase the friendship between the two nations." Dr. Wellington Koo says such colleges "propagate those democratic principles and ideals for which the United States and the other Allied powers, including China, are fighting." Treasurer Frederick R. Sites, of the Federal Shipbuilding Company, writes that Hunan "not long ago one of the closed provinces, has now come to life largely through tactful co-operation of Yale men with the officials and gentry and by friendly association with the humbler people."

The Yale plant at Changsha represents an outlay of nearly half a million dollars during the past thirteen years. The hospital, a gift of a member of the Harkness family cost \$200,000, and is the most striking building in Hunan Province. There is a preparatory school, a college, a medical school of 65 students and a nurses' training school. There are a dozen American teachers and nine doctors, of whom four are Chinese. Ten Chinese literati sit with an equal number of Yale teachers in the management of the medical activities, and for four years the Hunan government has paid an annual grant, of late totaling \$50,000 Mex. The Rockefeller Foundation through its China Medical Board meets the salaries of a number of medical teachers and has lately appropriated \$38,000 for a laboratory to be devoted to instruction in pre-medical studies.

## The Injustice Of The Conventional Tariff In China.

March 17, 1919

By ANDREW B. HUMPHREY,

Executive Director and General Secretary, The China Society of America.

Adjustment of the finances of China in keeping with the requirements of a modern state is one of the prerequisites of a world peace.

The nearness of European conditions and problems is apt to impair the perspective of the Far Eastern situation in the eyes of the Allied peace conference. But the fact is that President Wilson's declaration with respect to Russia is equally true of China. Without China at peace within and without the world cannot secure peace for itself.

In fact, the righting of inequities in the Orient is one of the two buttresses of the bridge by which we are to enter upon a new era of international fellowship.

Quite as much as in Europe is the rectification of false policies to be obtained for Asia by the surgery of simple righteousness. If the Peace Council at the Qual d'Orsay sets the European house in order but neglects or glosses over the situation in the Orient it will leave the vigorous roots of a world war that cannot well be deferred beyond a decade or generation at the most.

### THE RIGHT TO SELF-REALIZATION.

Yet the remedy is as simple as it is righteous. Restore to China as rapidly as is safely possible the financial autonomy which was wrested from her three-quarters of a century ago, under the guise of which she has been continuously made the victim of some of the crookedest of international intrigue and exploitation under duress.

Given financial freedom, her political integrity is a hundred times more likely to realize an early fruition. Deny her the power to make proper use of her fiscal and financial affairs and she remains a giant bound hand and foot for lack of responsibility to defend and develop herself. The right to self-realization transcends all else as the law of national being.

### THE CONVENTIONAL CHINESE TARIFF.

One of the most serious of her grievances is the existing conventional tariff.

Broadly speaking there are two kinds of tariff: the statutory and the conventional. Statutory tariff is regulated by the legislation of a state without outside interference, and is based on the right of taxation enjoyed by all sovereign states. Such a tariff is elastic and may be utilized for revenue, for the protection of infant industries, or for furthering the political and economic interests of a state through reciprocal or preferential arrangements. A conventional tariff, on the other hand, is established by treaties with other countries. It is inelastic. It is this conventional tariff system that is in force in China at the present time and is working havoc with her internal welfare and threatening her from without.

In 1842 China sustained a crushing defeat at the hands of the British and was forced to agree not to levy a tariff exceeding five per cent *ad valorem* on imported and exported goods. It was further stipulated in the Nanking Treaty of 1842 that the tariff rate was to be uniform and not to be changed without the previous consent of the High Contracting Parties.

### EFFECT OF "FAVORED NATION" CLAUSE.

Through the operation of the so-called "most-favored-nation" clause, whereby a privilege granted to one nation is automatically extended to other nations, this conventional tariff has become applicable to goods imported from all foreign countries that have treaty relations with China.

The present tariff, which is still in operation pending the adoption of a revised schedule worked out by the International Tariff Commission appointed in 1917, was fixed in 1902 in accordance with Article VI of the Protocol of 1901. This stipulates that "all the duties on importations levied *ad valorem* will be converted into specific duties as far as it is possible to do so and without the least delay. This conversion will be established as follows: the average value at the time of their disembarkation during the three years 1897, 1898, 1899, will be taken as the basis of the valuation; that is to say, the value on the market, deduction being made of the import duties and the accessory expenses." Since 1902 the prices of most commodities have doubled and in some cases have even trebled while the tariffs fixed at that time still obtain. Hence the actual tariff rate is estimated at only three and a half per cent, often less.

The Treaty of 1842 compelling China to adopt a conventional tariff was modified in 1902 by the Mackay Treaty concluded between Great Britain and China, followed by like conditions in treaties with the United States, Japan and Portugal. Great Britain and the other nations named agreed that China should have the right to levy a surtax of seven and a half per cent on imported goods upon the fulfillment of the following conditions: (1) If the "likin" (internal tariff tax levied at points in the interior) should be abolished; (2) If all "most-favored nations" should join in the undertaking; and (3) If their assent were not to depend on "any political concession or any exclusive commercial concession." It further provided for a complete revision

of the tariff at the end of ten years. In 1912 the question of revision was brought up but nothing was accomplished. As a matter of fact China never received the benefit of this right to levy a surtax of seven and a half per cent.

#### EFFECT OF WORLD WAR.

In August, 1917, after China had declared war on Germany, the Allied powers were persuaded to agree to the raising of the tariff to an effective five per cent.

The question at once arose as to what was to be the basis for revision. The determination of this formula took fully five months, the chief cause of the deadlock in April last year being the insistence of Japan that the import of cotton yarn and the export of cotton, iron and wool should be exempted from duty and that the prices of commodities existing in 1917 should not be taken as a basis for revision. Of the fifteen powers represented at the Conference a vote was taken early in the spring, fourteen powers voting in the affirmative and Japan alone voting in the negative, the question being whether or not to take the former basis of tariff as adopted in 1902 and simply add a surtax of something like 40 per cent to take care of increased valuations. Japan would not agree to this, and the work of the Commission was held up as the result. The final agreement, reached in June, 1918, was to the effect that the values of goods are to be based on their values in 1912-13-14-15-16, these values to be revised wholly or in part two years after the termination of the war.

In the first place the conventional tariff provides for a uniform rate of five per cent on imported and exported goods which is entirely too low for revenue purposes. In the second place, it does not distinguish raw materials from manufactured goods nor luxuries from necessities. Consequently it fails to do justice to the poor people who have to depend for their existence upon the necessities, and it affords no protection for Chinese infant industries which are just beginning to develop in that country.

#### CONDITIONS AN INTERNATIONAL MENACE.

These intolerable conditions are partially responsible for the political intrigues carried on through the various foreign loans that threaten to destroy the fiscal independence of the Republic of China. How outrageous to speak of the Chinese incompetence in finance when she is thus bound not to raise money as do other nations! Could Japan or the United States so readily meet their obligations on a 3 per cent tariff? Today the United States' average is 12½ per cent; Japan's 15 per cent. Justice must not be denied to China. If China is to be given a fair chance to work out her own salvation she must have the power to raise a proper revenue by her tariff.

This will be beneficial not only to the Chinese nation but also to all the treaty powers concerned. A stable government based on sound finance will enable the Chinese people to improve their production and transportation facilities, develop their natural resources and increase both the volume and the value of their international trade and commerce. The fact that "hikin" has been a great obstacle to both internal and external trade and that its abolition must necessarily be accomplished by increasing the tariff rate as a compensation makes it even more necessary that these crippling tariff restrictions on China should be abolished.

#### CONCERNS THE WORLD.

It is clear to every thoughtful person that if China is unable to develop her resources she will have no foundation for foreign trade. She will be hampered in giving that splendid contribution toward the development of the world which she is so abundantly endowed to make for peace, justice, philosophy, art, business honor and thrift.

It is unbelievable that the great moral and awakening business forces sweeping throughout the world will continue to deny justice to China. To help China the world may well heed the words of Washington's farewell address to "observe good faith and justice to all nations." The Peace Conference representatives at Paris, we believe, appreciate that they are not patching up a temporary truce but are building for humanity and the ages. Both justice and self interest demand that China should have restored to her as rapidly as can be safely managed the tariff autonomy to which every free and self-respecting nation is justly entitled.

## UNITED STATES BOUND NOT TO PROTEST?

March 17, 1919

There was circulated very generally in the press on March 4 and 5 a Washington despatch to the effect that the Japanese delegation will quote to the Peace Conference the Lansing-Ishii Agreement of November 17, to repudiate America's right of interference in Japan's policy in China. The despatch states that in Japanese diplomatic quarters it is claimed that "the failure of the United States to raise any objection after the publication of the treaties and agreements of May 25, 1915, by the Japanese government to those pacts, and the subsequent signing by the United States, three (two?) years later, of the Ishii-Lansing agreement, prevents the United States at this time from raising objections to the arrangements Japan has concluded with China." The despatch further says that Japan will resist any effort at revision of her treaties with China, "regardless of the admitted fact that the concessions obtained from China by Japan were granted under duress."

In regard to America's "raising no objection after the publication of the treaties and agreements of May 25, 1915" it is interesting to note that on May 16, 1915, the American government handed the following identical note to the governments of Japan and China:

"In view of the circumstances of the negotiations which have taken place or which are now pending between the Government of China and the Government of Japan and the agreements which have been reached and as a result thereof, the Government of the United States has the honor to notify the Government of the Chinese Republic (of Japan) that it cannot recognize any agreement or undertaking which has been entered into, or which may be entered into between the Governments of China and Japan impairing the treaty rights of the United States and its citizens in China, the political or territorial integrity of the Republic of China, or the international policy, commonly known as the Open Door policy."

The United States is therefore definitely on record as resenting any agreements between the governments of China and Japan impairing the political or territorial integrity of the Republic of China.

The paragraph of the Lansing-Ishii Agreement on which Japan bases her contention that America is prevented from raising objections to arrangements concluded between Japan and China is as follows:

"The governments of the United States and Japan recognize that territorial proximity [nothing else is mentioned except "territorial proximity!"] creates special relations between countries, and, consequently, the government of the United States recognizes that Japan has special interests in China, particularly in the part to which her possessions are contiguous."

Secretary Lansing followed this statement with the assertion that "the territorial sovereignty of China remains unimpaired."

Japan has obviously special interests in China, as has the United States in Canada and Mexico, and as any country has in contiguous territory. Recognition of such territorial interests [and the United States,—Americans should keep in mind—has recognized no other, in spite of Japan's repeated efforts to mislead the world's opinion in the matter] does not for a moment entail the right to coerce on the one hand nor curtail the right to protest on the other.

## CONFERS DEGREE ON CHINESE PROFESSOR.

Berkeley, Cal.—Mr. Kiang Kang-hu, assistant professor of Chinese at the University of California, has been honored with the degree of Doctor of Philosophy by George Washington University. Professor Kiang was in Washington last summer engaged in translating and editing Chinese classics and histories in the Congressional Library for the Board of Education. His work there was highly commended.



# Japan Denies China's Opium Trade

March 31, 19 Charges.

We reproduce below an official Japanese statement denying China's charges that Japan has fostered the opium trade in China. This statement emanates from the Japanese Foreign Office in Tokyo and has been made public by Consul-General Yada at New York. It is an official denial of definite charges brought by the *North China Daily News*, one of China's most influential newspapers, which have been copied extensively both in this country and abroad. The charges did not complain of Japan's laws, but of their non-enforcement in China; e. g., it did not claim that Japanese laws forbade the Japanese Postoffice in China to carry packages of opium. It stated that it did, in fact, carry large quantities of opium, doubtless under false labels. The Japanese statement reads:

"Of late denunciation against the Japanese in connection with deals in opium, cocaine and morphine in China has become more and more persistent. Some of the critics have gone so far as to spread the report that our postoffice and the Imperial army are protecting illegal practices in connection with drugs. These reports have been especially manufactured with no other object in view than to wreck the friendly relations between China and Japan.

"In connection with the measures against importation of opium into China the Imperial government of Japan is and has been considering in all sincerity all practical methods to make them effective, as is indicated in the following:

"1. The Japanese government has, for long, recognized the pernicious effects of the opium smoking habit among the Chinese. It took part in the Shanghai Opium Conference of 1908, which was the first international conference of the type, and also in the International Opium Conferences at The Hague in 1911, 1913 and 1914. It was one of the signatories of the international opium treaties drawn up at that time. The provisions of the said treaties have not been carried out as yet, but as soon as the other interested powers which took part see no objection to putting them into practice our government will not hesitate to proceed at once to bring the treaty provisions into practical fruition.

"2. The Imperial government proposed to the Chinese government that it would recognize the general and complete prohibitory measures against importation of opium, morphine and cocaine into China if the Chinese government would enact regulations and rules along the line of the regulatory rules now in force. Our government proposed this in 1913, based on the principle of the prohibition of importation of opium into China. The Chinese government did not make a reply of any kind whatever.

"Therefore, in 1918, once again our government instructed our minister to China to reopen negotiations on the subject. A little later, at the Shanghai conference on the revision of the customs tariff of China, the Imperial government readily indorsed the proposal by the Chinese delegates to make opium one of the prohibited articles of importation into China, and this without waiting for the conclusion of the negotiation referred to above.

"3. The Imperial government, altogether independent of all the heretofore mentioned conferences and negotiations has, of its own initiative, rigorously forbidden Japanese subjects to have anything whatever to do in the dealing and handling of opium in China. It has applied to the fullest extent the punitive provisions of the laws of Japan in connection with opium, in punishing those found guilty of importing, exchanging, possessing or smoking it. Also the Imperial Post Office has absolutely declined and declines to accept parcels containing opium. The Imperial post-offices established in China refuse to accept a parcel containing opium.

"4. The Imperial government, with the rest of the interested powers, recognizes

and respects the regulations of the Chinese government in connection with the importation of morphine, cocaine, etc., which it established in 1909. At the same time our government issued instructions to our consulates in China to forbid Japanese subjects, in the most rigorous manner, to have anything whatever to do in importing, receiving, holding, or dealing in such articles, and to mete out proper punishment to violators.

"5. The Imperial government is not even content with its actions as detailed above. At the Cabinet meeting of the 18th of January of this year, in sympathy with the enthusiastic efforts of the Chinese government in prohibiting opium smoking, the Cabinet decided to adopt the policy of total prohibition of opium in Tsingtau and Kwantung, and even in Taiwan (Formosa), as speedily as possible."

## JAPANESE DRUG TRAFFICKER DEPORTED.

Tientsin—It is reported that the Japanese drug store to which ten pounds of morphia seized by the customs were addressed has been closed up and the manager deported from China for three years by the Japanese authorities.

## MORE EDUCATION FROM BOXER INDEMNITY FUNDS.

China's prominent educationists are now deliberating upon the advisability of appealing to President Wilson and powerful European statesmen for their assistance in making a success of the movement soon to be launched in this country to secure the Boxer indemnity for the education of the Chinese people, says *Millard's Review*, of Shanghai. They would have prepared a comprehensive educational program for the whole country long ago had they been assured of sufficient funds to carry it out. They are now turning their attention to the possibility of obtaining consent from the European peace conference for the cancellation of the Boxer indemnity so that it can be used to give China a universal education. Many enthusiastic scholars have even proposed the dispatch of a delegation to America and Europe to explain to the people there the great need of education by the Chinese and the lack of funds to meet that need. Their representatives, it is understood, have been in Peking trying to present their case to the members of the different legations in the most favorable light. The Minister and Vice-Minister of Education are sympathetic with their efforts, and are doing everything possible to help them to realize their object. There is no question that many foreigners knowing the educational need of China will give the movement their unqualified support, realizing that it is only through educating the masses that China can be saved. The present disorder in this country has been partly due to the activities of misguided people who can be too easily influenced by selfish politicians and greedy officials on account of their lack of real education.

If the remaining Boxer indemnity, amounting to over \$300,000,000, can be used for educational purposes in China for the next twenty years, no better blessing can befall the people. At the end of the period it is safe to say that the majority of the people will have a rudiment of learning. It is astonishing to know how much good a portion of the American share of the Boxer indemnity remitted by the American government in 1908 namely \$10,785,286.12, has already done to China and her people. Hundreds of Chinese students have been educated in America with this fund, and have now returned to participate in the creation of better conditions at home. Hundreds of them are still studying in the United States, and upon their return will further swell the rank and file of American-educated Chinese. Everywhere one goes one will meet returned students from America. They are engaged in teaching, government service, and the commercial and industrial development of China. America is indirectly benefited by these returned students in the shape of increased trade, as they naturally prefer American goods. They are also fostering still better rela-

tionship between the two republics.

Many Chinese educationists, however, entertain the fear that the different foreign countries may return their shares of the Boxer indemnity separately with certain undesirable conditions, which will most probably introduce confusion into the Chinese educational system. If any benefit is to be derived from the use of the Boxer indemnity for the education of the people, all the nations concerned should pledge themselves not to interfere with the Chinese educational system after it has been endorsed by them. It is reported that the Japanese government has already returned its share of the indemnity to China under a secret agreement which provides for the establishment of Japanese schools throughout the country and for the extensive introduction into China of the Japanese educational system. If the report be true, it appears as if Japan were using the Boxer indemnity as a means of Japanizing the Chinese. Any gift given to China under similar conditions is not welcomed by the Chinese, no matter how hard pressed they may be for educational funds.

## Morphia Black List Producing Results.

The fight to end the illicit morphia traffic carried on in China in the main under Japanese auspices has resulted in the publication of what is known as the Morphia Black List, in which several foreign papers published in English have taken the initiative in exposing this vicious trade.

The outcome has been the publication, for instance, by the (Tientsin) *China Illustrated Weekly*, Outport and Overseas Supplement, for February 15, 1919, of a detailed statement of the stores in the outports of China where morphia was purchased by representatives of the paper as a result of an investigation made the first of the year. The amount purchased is generally kept by the paper as evidence. The list extends over three pages of the size of the large-paged popular American weekly. The classification covers more than 300 stores in Manchuria, North China and Shantung. These places comprise the ports of China to which Japan has unusual facilities of access—the Manchurian railway zone under Japanese control, the Shantung railway zone, the North China points where the Japanese have considerable interests, as Tientsin and Tongshan, and Yangtze River ports. This indictment of Japanese activity gives the names of the Japanese concerns trafficking in morphia in both English and in the Chinese characters, rendering any doubt as to the identity of the concerns an impossibility.

The concerted attack which has been made upon this traffic is producing results. Not only is it becoming more difficult to secure the morphia from the shops; but the Japanese government itself appears to be at last taking the steps for its suppression which well-wishers of Japan have long desired her to carry out.

## THE JAPANESE PRESS ATTACK ON THE UNITED STATES.

A part of the Japanese press has been indulging in one of its periodic outbursts against some Occidental power. At one period during the Great War England and the Anglo-Japanese Alliance were subjected to criticism of the most bitter kind. It is now America's turn, and the Japanese press has been seizing upon the unfortunate Tientsin incident, the American co-operation in Siberia, and other Far Eastern questions to criticise the United States with a dangerous vindictiveness which has been characteristic of the Japanese yellow press.

A measured, conservative estimate, in a tone friendly to the present liberal government of Japan of this anti-American campaign being indulged in by the Japanese press comes from the editorial columns of the *Japan Advertiser*. This Tokyo daily, representing American interests in Japan, always friendly to the best in Japan, and commanding the respect of thoughtful Japanese, points out:

"It has become practically impossible for America to do anything that seems right in Japanese eyes. Are unfavorable comments made in New York on the President's policy, or political manoeuvres started in Washington to embarrass him? The news is at once made public by 'official quarters' in Japan. Does trouble arise in Korea? Without needing to wait for the facts the newspapers announce that American missionaries are at the bottom of it, and to make the charge more convincing facile correspondents telegraph that missionaries have been arrested. Does America propose unified control of the Siberian railways, the only measure that can give practical relief to the situation there? It is a dodge to get control of the roads and resources of Siberia. Is the 'internationalization' of the Chinese railways suggested? It is an Anglo-American device to freeze out Japan. Does an American banker visit China? It is a sinister mission to supplant Japanese interests. (In this connection it must be placed on record that the Premier himself took the earliest opportunity of denouncing the disseminators of those malignant reports and of announcing that Mr. Abbott's visit had intentions of the utmost friendliness and importance to Japan.) Does America create an army with which to assist the hard-pressed defenders of liberty in Europe? A Japanese newspaper announces that 'one Germany has been slain but another has been born.' Does she build a merchant fleet in reply to the depredations of the submarines? We are duly informed that 'a new lord of the ocean has appeared.' America having created a great organization for war in order to obtain a victory which shall redeem the world from the menace of a rapacious militarism, the Japanese press monotonously bemoans her inconsistency, and its tone clearly implies incredulity of any motive other than the lust of power.

"The news columns are if anything more pernicious than the editorial and the charges that have been made by Japanese correspondents against America and Americans during the last few months are incredible. Many of these correspondents are irresponsible and inexperienced, and apt to imagine that accuracy matters little if a sensation is secured. Perhaps it is best to ignore them, though it is obvious that a good many of them act on the principle of 'what the public wants' and they evidently know what will please the readers and conductors of the journals for which they work. But leading articles are written in quietness. The editorial inability to discern anything but selfish and sordid motives in American policy has less excuse than canards industriously liberated by excitable correspondents.

"It is a curious fact that the Japanese press usually has a 'chip on its shoulder' regarding some foreign country. The astounding newspaper campaign of 1916 against England is a matter of history. Many high-minded Japanese were bitterly ashamed of it at the time, and we believe all are ashamed of it now. It has never been explained; it died down with as little apparent motive as it arose. But before the war it may be recalled that the press, when in doubt, used to 'go for' the Anglo-Japanese alliance on account of its one-sidedness. That one-sidedness was never explained nor was it made clear why an alliance which had aided Japan very effectively in the greatest struggle of her history should be expected to produce results in peace time, like a milch cow. But if we go back to 1911 we find that in that year the British government insisted on a revision of the treaty in order to insert a clause which made it clear that in no circumstances could its provisions be applied to the United States. Only after the amendment of the alliance to insure that its point could never be directed against America was its 'one-sidedness' discovered by the Tokyo newspapers.

"To have lived in the same world with the German empire is, perhaps, a sufficient explanation why nations should be alarmed at the spectacle of their neighbors increasing in strength. When the United States was preparing to enter the war the Japanese newspapers took it for granted that their contribution would be relatively small, and did not dream that it would take the form of an army created in a year equal to those of the old conscript countries. It was when the army and navy of the United States were seen as starting facts that the unhappy inconsistency



between America's professions and her practices was noticed. It cannot escape notice that Japan herself has had almost no experience of the pressure of militarily stronger foreign powers such as China has suffered. She was obliged to open her doors and did so unwillingly; though to what extent her unwillingness proceeded from a genuine objection to foreigners and how much from the exigencies of an internal struggle which had then come to a head is uncertain. . . .

"It is possible that a good deal of the nagging at America which goes on in the vernacular newspapers is the result of intellectual laziness. It is easier to oburgate a scapegoat than to give one's readers an objective statement of any tangled question. It seems to have become fashionable for our contemporaries to lose no opportunity of letting the Americans see that they have their eyes on them. But the root of the trouble lies deeper. Public opinion exists on a very limited scale in this country as yet, and it is largely official in its sources and sympathies. The press undoubtedly reflects this opinion, and it is none the less important because it is not the unthought-out views of masses of people, but the unthought-out views of a small coterie. The impression one gains from it is that this limited public opinion is singularly out of contact with the moral forces of our age, and singularly unable to form an estimate of the motives and the ideas which mould American policy. It may seem surprising advice, but the counsel we should offer to our contemporaries would simply be to have more courage. Let them scrutinize America's actions as sharply as they will, but let them shake off the stupefying obsession of American aggression in this part of the world. At the bottom of all the editorial unkindnesses to which we have referred is fear. It is not only uncalled for, but it is unworthy of Japan. Mr. Hara pointed the way clearly in the statement he made in response to the attacks on Mr. Abbott. Joint action is the solution of the problems of the east. But joint action is not fostered by a press which is never weary of innuendoes and suspicions. The press in this matter instead of leading the public is misleading it in more ways than one. Greater independence of the prejudices that pass current for public opinion, greater fairness in estimating American policy, and an effort to respond to the impulse which is carrying the whole western world forward in a united movement—these are the needs of the moment."

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**Far Eastern Trade.**

### **COST OF LIVING WORRIES JAPAN.**

Tokyo—Now that Japanese industry and trade are being forced back to a peace basis, the problem of the cost of living once more promises to tax the efforts of Japanese statesmen to alleviate the condition of the masses.

As long as Japanese business was booming under the stimulus of the Great War, the ever-present problem of unemployment which comes from Japan's phenomenal increase of population and the equally difficult problem of securing a sufficient food supply were largely pushed into the background. The Japanese industrial state is undergoing a period of reorganization forced by the return of peace conditions which are cutting away the advantages upon which Japanese industry expanded in the inflated way it has since 1914. The rice riots of August, 1918, were symptomatic of the ever-present difficulty before the Japanese industrial leaders and the government. At the present time the contraction of such "war babies" as the shipbuilding industry, the iron industry and textile manufacturing has thrown thousands on to the labor market at a time when the cost of living has risen steadily and the food supply for 1919 promises to be short.

In the Diet this situation is engaging the attention of Japan's legislators, led by the Ex-Minister of Agriculture and Commerce, Mr. Ren Nakashoji. This statesman met the situation brought on by the August rice riots by far-reaching measures instituted by the government. He and those holding similar views seem to be looking for government control very much like that experienced by the United States during the Great War to force down the level of prices to insure a sufficiency of the rice staple, which is the basis of Japanese diet, without the dangerous element of speculation undoubtedly contributing to the recent rice riots. But the Hara Ministry has declared its intention to pursue a policy of non-interference, excepting that it hopes to remedy conditions by drawing on foreign rice, although the Japanese people have an ingrained prejudice against any rice from abroad.

The Japanese government, with its usual effective diplomatic representations at Peking, induced the Chinese government to let down the bars against the exportation of Chinese rice, notwithstanding the widespread protest from the people of the provinces which were to supply the rice. In the Yangtze Valley this objection to feeding Japan when many parts of China may be suffering for want of food is becoming extensive.

It appears that much of Japan's distress comes from the fact that the Japanese government and big business is hand in hand working to bring about a change in the rice distribution trade. Japan hopes to take away the place Hongkong has occupied in the forwarding of rice across the Pacific and establish the supremacy of Kobe and Japanese firms and shipping in the rice trade of the east. Had Japan not been shipping rice extensively across the Pacific to Canada and the United States at the time of the August riots, the home supply would not have been depleted and the price could not have been forced up to the disastrous extent it was.

## **AMERICAN COMMERCIAL ATTACHÉ WRITES ON CHINA'S RESOURCES.**

Peking—The American Commercial Attaché, Mr. Julean Arnold, has prepared an analysis of China's industrial and commercial outlook for the *Peking Leader*. This paper publishes a special anniversary supplement each year containing much valuable information regarding events in China, which may be secured from the office of the *Peking Leader*, 2 Mei Chu Hutung, East City, Peking, the price being one dollar Mexican.

We herewith present as part of our trade information the analysis of China's economic condition prepared by Commercial Attaché Arnold. This authoritative statement is of sufficient importance to be put before the American business world in detail. It is suggested that if space requirements prevent its complete publication in one issue it may be readily covered in three installments—possibly under such subjects as (1) *China's Future and the Importance of Communications in It*; (2) *Agricultural and Industrial Conditions*; and (3) *Business Organization and the Outlook*. The Far Eastern Bureau will present Mr. Arnold's article in two parts, the first in this issue and the second in the issue of May 12.

## **CHINA'S INDUSTRIAL AND COMMERCIAL OUTLOOK.**

By JULEAN ARNOLD

American Commercial Attaché, Peking

Many westerners today contrast unfavorably undeveloped, disorganized China with a well ordered, developed and strongly ruled Japan, and rashly decree that China is fated evermore to remain undeveloped and disorganized unless some strong

power from without imposes a dictatorship and orders the railroads built, the mines developed and all the material blessings of modern science and industry bestowed upon it against the protest of a people whose civilization, antedating that of all nations extant today, should entitle them to a voice in the matter. These unreasonable, superficial critics of China fail to take cognizance of the fact that the Japan of today with its railways, steamships and factories and army and navy, is not the Japan of yesterday.

#### CAUSES OF CHINA'S BACKWARDNESS.

Japan deserves credit for what it has accomplished during the past forty years. It is because Japan has been able to do what it has during this period that we should dispel pessimistic views regarding the future of its larger, wealthier western neighbor. Progress in China, as measured by the ordinary present day conception of progress, has been slow—so slow in fact that in the eyes of some observers almost anything by way of action from without is justifiable to hasten this movement. These unsympathetic or superficial critics of the Chinese people fail to take cognizance of a number of factors which naturally have prevented rapid developments among the loosely organized, democratic pacifist people of China, among which are:

(1) The extensive area of the country, its continental nature, its natural barriers which have cut it off from contact with the outside world and its large population.

(2) The perpetuation through a period of many centuries of a system of education which, like the education of mediæval Europe, directed the minds of the people to the past and cast the intellect of the nation in a mould. This system in China encouraged the development of individual, as represented by the family unit, rather than group or social activity.

(3) The lack of a military caste or an aristocracy which, when the need of changes became apparent, might have assumed the leadership and hastened developments, as in the case of Japan. In democratic China progress must proceed from the bottom up rather than from the top down—a slower process.

#### PHENOMENAL CHANGES DURING LAST TWENTY YEARS.

To those who continue to criticize China for what they term a lack of ability to do anything for itself, let us point to the phenomenal developments of the past twenty years, developments which show for little on the surface but speak volumes for the future because of their very depth. Among these may be mentioned:

(1) The abolition of the system of education based upon the classics and the substitution in its place of a system based on western models. This means that China is executing the order "about face" and looking into the future and away from the past. Let it be said to the credit of those who are instituting this new education that it looks for its model to the remarkable system developed for the people of the Philippine Islands.

(2) The development of a constitutional government has come as a result of China's contact with the west. The events of the past twenty years will be recorded in history as epoch making in their influence on the extension of constitutional and representative governments in the Far East.

(3) The rise and growth of the native press, which is quietly assuming an influential position in forming a public opinion among the Chinese people. Foreigners in China do not all appreciate the force of this army of educators represented by the native press which is in evidence in every city of China and which has had its inception since 1860.

## China's Industrial and Commercial Outlook—Continued.

(4) There is no one development in China during the past twenty years which lends more hope for the future or indicates more clearly that the people are sound at heart than the effective work which has been done by the Chinese themselves to rid their country of the curse of opium. In spite of the lack of a strong centralized government, in spite of its revolution and rebellions, in spite of the efforts of certain interests to force the drug on the people, China has done a noble work in its opium suppression campaign.

(5) Probably the greatest development in China in its significance for the future is the growth of a national spirit which, as modern educational facilities increase, will go forth with greater strides.

#### HOW THE WEST CAN REALLY HELP CHINA TO PROGRESS.

We have, then, in the above five factors making for progress in China, great essentials to the development of a free and strong people. With this foundation the west need not fear for the future of China so long as the west adopts an attitude of patient, kindly, helpful sympathy and establishes its relations in such a way that the principles of the open door and of equal opportunity become an actuality; and they cannot so become until all so-called "spheres of influence" are abolished and all foreign railways in China are internationalized and deprived of all political significance.

In trying to secure some idea of the potentialities of China in commerce and industry we can probably do no better than to contrast it with the developments in the United States, a continental country with an area and many physical characteristics quite similar. We must, however, always bear in mind that we have in China a population four times as great as that of the United States of today, and that China and the territory contiguous gives us one-half of the population of the earth. We hear much of the foreign trade of Australasia which, in the aggregate, is equivalent to almost as much as that of China, but which on a per capita basis equals \$160 per annum. China's foreign trade is about \$2.50 per capita. Relatively speaking, if it were developed to the extent of Australasia's, it would be about 65,000,000,000 taels a year in place of 1,000,000,000 taels. Japan's per capita foreign trade today is \$18 gold, sevenfold that of China. The per capita trade of the United States is \$85, thirty-four times that of China. China's foreign trade should exceed that of the United States, for it has a wealth of cheap labor potentially efficient, and the raw materials and natural resources in her own and contiguous territory. During the past 30 years China's foreign trade has increased tenfold in spite of unfavorable conditions. It may be expected that during the next 30 years it will increase another tenfold or to what we would today consider stupendous proportions. Even then it would only be the present per capita equivalent of that of the United States.

#### MUST DEVELOP COMMUNICATION FACILITIES.

To reach these figures in her foreign trade presupposes internal developments almost beyond the stretches of our imaginations, yet developments quite within the range of her potentialities and quite possible of consummation. In the first place, China must develop adequate communication facilities, which mean roads, railways, waterways, telegraphs and posts. Of equal importance with railways are good roads. Thirty years ago good roads were scarcely known in the United States, whereas today there are probably 200,000 miles. The state of Illinois, which is about equivalent in area to Shantung Province but with only one-fifth its population, has recently arranged for the construction of 4,500 miles of auto roads to cost \$80,000,000 gold or \$13,000 a mile. Good roads can be constructed for about half this amount in most places in China, and at about one-tenth the cost of railroads. The farmers of Shensi on the rich fertile lands of the Wei Basin raise 30 and 40 bushels of wheat to the acre, and because of their dependence on cart and



pack animal transportation, which cost them from 8 to 18 cents Mex. a ton mile, they are unable to get this wheat to the Hankow or Shanghai markets, where it commands three times the price it does in Shensi. Thus the more they raise over and above their own wants the worse off are they.

Roads are necessary feeders to railways. In the United States the railways looked with fear on the development of auto roads, and thought it would cripple their business, but they found that the more roads built the more freight came to the railways. It is gratifying to note the growth of an interest in China in good roads. Beginnings have already been made. Foochow, Chansha, Tsinanfu, Peking and Shanghai have inaugurated work on good roads. At Foochow it was found that roads actually pay as a business proposition, as real estate values advance along the road and the license fees on vehicles bring in a large revenue. There are at present in use in the United States 5,000,000 motor cars, over half of which are owned and operated by the farming population, indicative of good roads in the country, which allow the farmers to get their products to the market economically and sell them where they command the highest prices. In all of China there are less than 10,000 motor cars and less than 1,000 miles of good roads.

#### FOREIGN RAILWAY INTERESTS TO BE INTERNATIONALIZED.

China has an area larger than that of the United States and a population four times as great, yet has but 6,500 miles of railways as compared to America's 265,000. Wheat can be transported by rail in the United States at seven-tenths of a cent gold a ton mile, while it costs from 8 to 18 cents Mex. a ton mile to transport it by cart or pack in West China. Unfortunately, the attitude of foreign nations toward railway building in China has not been conducive to developments in a larger way. The object of railway construction should be to open the country generally and to look for the returns from these larger developments rather than to treat the railway as a commercial asset in itself. Railway agreements have been so drawn as to present in actual practice obstacles to further railway developments on the part of other interests. It will be necessary, in order to open China's wonderful wealth of potentialities in commerce and trade to the outside world that foreign railway interests in China be internationalized and that spheres of influence be abolished. China remains the only country of any size and population in the world today practically without railways. The comparatively few miles which the country has are veritable gold mines when operated in a reasonably business-like way. Hundreds of thousands of square miles of fertile lands lie undeveloped and unoccupied in China because of lack of railway transportation facilities to render them accessible and open them to colonization and development.

#### POTENTIALITIES IN ELECTRIC RAILWAYS.

America with its 265,000 miles of railways, with its 200,000 miles of good roads, and with all the equipment which these signify, still finds the country complaining because of lack of adequate transportation facilities and discussing the expenditure of billions of dollars to electrify many of the railways so as to increase their efficiency and cut down the cost of operation. Another subject new to China is the electric railway and the development of its hydro-electric power possibilities. There are in operation in the United States 50,000 miles of electric railways, including city and suburban lines. Of a possible 60,000,000 horsepower of hydro-electric power the United States has developed 6,500,000. China's potentialities in electric railways and in hydro-electric power are marvelous, but remain to be developed.

Waterway transportation in China is in some respects very advanced, for the reason that a large area and population have had to depend on it. We find the Chinese centered about the sections provided with waterways. No country in the world has as large a boating population as has China. No creek or stream is too small or too shallow for water craft. Certain sections of the country are networks of canals which raise great credit upon China's engineering capacity centuries ago. Internally much can be done by co-ordination, conservancy and extension to improve China's wealth of waterways.

#### OTHER COMMUNICATIONS.

Communications also include telegraphs, cables, postal facilities and telephones, all of which add to the wealth-producing possibilities of a people. China has 1.3 miles of telegraphs to each 10,000 of its population, as compared to 4.6 miles for Japan and 22.6 for the United States; in other words, China has 11,000 miles of telegraph wires as compared to America's 1,627,000 miles. In telephones China has in the aggregate probably less than 25,000, while New York city alone has 550,000.

#### NEEDED IMPROVEMENTS IN AGRICULTURE AND INDUSTRY.

Next in importance to transportation facilities are improvements in agriculture and industry. The foundation of China's prosperity depends upon its agricultural wealth. At present it is estimated that about 70 per cent of the population is agricultural as compared with 44 per cent in America. Nothing indicates more clearly developments in the United States in agriculture than does the fact that over 50,000 patents have been granted on agricultural implements and machinery.

During the next few decades farming in China will be revolutionized, if it keeps pace with the industrial and commercial progress of the country. In the first place, the farmer will have to be provided with facilities for getting loans on reasonable terms. The present usurious rates of 25 per cent and 30 per cent will have to give way to rates which will help rather than hinder agricultural development. Co-operative buying and selling and co-operative farming should replace the present individualistic, competitive and wasteful system. For instance, in the tea industry either the tea manufacturers and growers will have to buy up large tracts of tea lands and grow the tea or the small growers will have to form co-operative associations.

(To be concluded)

## MIKADO'S LAND SCHEMES FOR LEAGUE OF NATIONS ENDORSEMENT

May 26, '19

### Seeking Sanction for Distorted Monroe Doctrine to Control East

By G. CHARLES HODGES,

Board of Editors, League of Nations Magazine

The Japanese delegation came to the Peace Conference with three objectives in mind. If the unfolding of Japan's statecraft in the Pacific were to continue, Marquis Salonji and his associates faced the necessity of safeguarding (1) the aspirations of Japan as a non-white Power; (2) preserving the best fruits of Japanese diplomacy in China since 1914; and (3) insuring the regional domination of Japan in the East by reason of her geographic position.

These Japanese desiderata in combination are really the foundations of a so-called Asiatic Monroe Doctrine, but Japan's protection of the third objective is her outstanding purpose. The statesmen of Japan, whatever the feelings of the people, undoubtedly estimate the racial equality plank at its real value; they fully understand its uses, knowing that its diplomatic worth lies not in the thing itself, but in what it leads toward. They realize, too, that much which has happened in China since 1914 cannot be turned to Japan's account, for the disintegration of the Central Empires was without the Japanese calculations, which predicated a compromise peace.

Yet there remains the third. How far is Japan on the road to realization? Japan has been astute enough to seize on the diplomatic possibilities of the Monroe Doctrine if it were stripped of its Pan American breadth and surcharged with the predatory selfishness which has always been the danger of the policy to the United States. Japanese leaders appreciated that they, too, must air their purposes in a world-appealing formula.

All this, of course, is the product of that group of leaders in Japan committed to what they call "continentalism"—expansion into Asia politically, removing Japan's dependence on sea power. The foresighted men behind the Mikado's government saw Japan a spokesman for the rest of the mute Asiatic peoples. China's weakness, they appreciated, would lend itself readily to this policy of state; they realized they could always fall back on the sinister side of the European Powers' relations with the Middle Kingdom—even though the Manchus were gone and many things had changed—for a plausible justification of Japanese policy, making opposition to Japanese efforts appear in the light of the psalm-singing righteousness of jealous fellow-criminals, because during past decades they had perhaps taken advantage of China too. Siberia, these Japanese leaders knew, was then a problem which would take care of itself. With their correct contempt for the occidental miserliness toward time, *i. e.*, the feeling that our generation is the pinnacle of importance, these men in the high places in Japan knew the unhurrying East for what it was in terms of centuries. Southward and to the westward, they saw Siam sandwiched between a French Indo-China and the trans-Indian territories of the British Empire in the Malay Peninsula; they knew they could wait their time.

The militarist oligarchy espousing continentalism in Japan believed with one of its spokesmen that at bottom "the spirit of western civilization is plunder." This produced the Japanese adherents of the Great Asia Policy, based on the independence of the East, because of the bankruptcy of the Western civilization. As one diplomat told me: "It was a choice between peaceful or aggressive Pan Asiaticism."

What Japanese statesmen could not understand was the inherent, abiding capacity for idealism underneath the cynicism of European diplomacy. That may have been a fatal over-sophistication on the part of Japan.

The fundamental stumbling-block in the way of Japan has been the conditions precedent in the Far East; in other words, the vested interests already long built up by the Powers prior to Japan's attempt to establish a kind of Monroe Doctrine. It should be grasped at the start that it was not an attempt to ward off a threatening danger. Japan had to stop the movement of something already fastened on the Extreme Orient.

The Great War gave her that opportunity. Japan proceeded in her own interest to redress the Oriental balance presumably forever and chiefly at the expense of her Allies. In the beginning, she moved politically; the power behind the throne in Japan forced the Mikado's hand into the Sino-Japanese negotiations of 1915, subsequently embarking her on the tortuous financial-political diplomacy which persists in one form or another down to the present moment.

The diplomatic chessboard thereafter saw many Japanese moves, those of major importance being the agreements Japan negotiated with the Entente in 1916 and the Ishii-Lausing Understanding reached with the United States the next fall. The Russo-Japanese Alliance formed the extreme realization of the Japanese purposes, just as her agreement with America in 1917 represented her minimum of her desires.

Probably the first authoritative diplomatic expression of the Great Asia Policy occurred in 1915. Suitably enough, it happened in Peking during the time China was fighting off the first open manifestation of Japanese intents. One of the Japanese diplomats remarked that the 1915 Demands were really a part of this program for the amalgamation of Asiatic interests, China being the primary step. Needless to say, had the Great War gone as Japan then anticipated, that is, either a German victory or at least a compromised peace, this would have been an unshakable fact.

During this period, Sun Yat-sen and certain other Chinese revolutionary leaders espoused the scheme.

The latter months of the Great War saw the sending out of semi-official feelers. In this, the utterances of Viscount Ishii especially have been important, America being the chief point of attack. Of course, the diplomatic alignment ensured this Japanese move, for we were not involved as were the European Powers in the mesh of secret treaties woven by Japan. The Paris Conference, with its attenuation of "open covenants

openly arrived at," has put a probably not unwelcome reticence upon the Japanese maneuvers. That, however, becomes the story of Article Ten of the covenant—from the first of the British dominions' opposition over Japan's retention of the Pacific islands to the insertion of that most equivocal phrase, "regional understandings like the Monroe Doctrine, for securing the maintenance of peace."

There are three ways of testing this Asiatic doctrine advanced by Japanese statesmen, doubtless, as such a "regional understanding."

First, let us consider the time of promulgation. Japan's efforts cannot be said to head off a threatening danger, for the outcome of the Great War—if not the events immediately previous to 1914 in the Far East—has made certain that there could be no threat against China's integrity such as an Asiatic Monroe Doctrine must predicate for its very foundations. The European Powers have long been ensconced in the Orient; historically Japan is nothing more than a newcomer on the Asiatic continent seeking to upset the *status quo* in its own interest.

This brings up the second consideration, *i. e.*, Japan has been advancing this Pan Asian policy as one of altruism which should appeal to America especially, whereas in practice it has become a weapon of diplomatic assault on her neighbor. The Japanese course in China cannot be squared with the only American Monroe Doctrine which can stand—the Pan American Ideal which fortunately has most frequently found expression, especially in recent years.

Japan's contentions come down to two propositions which the United States and the Powers will have to face because of Article XXI in the Covenant.

First—Do agreements of the Lansing-Ishii type, such as Japan negotiated with the United States and the Entente, give her an exclusive position in China and thus in the East by reason of territorial proximity?

Second—Does Article XXI by implication connect the Japanese diplomatic structure built by those statesmen in Tokyo looking Asiaward with "other agreements," identify it with the Monroe Doctrine of the American democracy?

This would make the League of Nations what it is not: an association of aggression to undermine instead of build up. We have obligations toward China which must be met, too—fundamental expressions of our world purposes uttered with China in mind and a full sense of their import.

## JAPAN GAINS INDIRECT CONTROL OVER CHINA'S SECOND GREAT IRON FIELDS IN THE YANGTZE VALLEY.

Shanghai—For months Japanese interests have been working in their way to gain control over the second of China's great ore deposits in the Yangtze Valley, situated near Nanking at Fenghuangshan. An agreement is reported to have been reached which at last turns over to Japan the iron fields in spite of the bitter opposition of the Chinese people.

It is understood that the Minister of War and the Okura interests signed an arrangement in Peking in the usual irregular manner now characteristic of Sino-Japanese transactions. Not only does it give Japan one of the best situated ore regions in China for exploitation; the initial article of the agreement, as it has leaked out, provides for the taking over by the government of all small mines being operated here by Chinese subjects and the cancellation of any such contracts as have been made with foreigners by these Chinese.

This marks the end of a long struggle which the Okura interests have waged to oust Chinese and foreign interests from the development of these mines lying along the right bank of the Yangtze, deep water being available for all-year shipment to Japan.

The agreement consists of seven articles, providing for a capitalization of Yen 100,000,000 under Japanese control, the sale of one-half the output to Japan, and all works and subsidiary enterprises—paving the way for extensive Japanese penetration of



Kiangsu and Anhwei. The emptiness of Chinese control over this project of outstanding political importance appears in Article III, which reads . . . "Of the entire capital China shall subscribe 60 per cent and Japan 40 per cent. China's subscription shall be covered by a loan from Japan."

These proceedings, carried on while Japan was professing her friendship for China before the world at the Paris Conference, are a fair indication of just how the statesmen of the Mikado's Land look on their neighbor. The agreement violates the existing rights of both foreigners and Chinese subjects. It uses Chinese participation as a cloak for Japanese economic imperialism. It has been jaunted through in Peking by intrigue of the customary Japanese kind, and has been consummated over the protests of the people of the province backed by the united voice of the nation.

Politically, it goes to show that while the outward expression of Japanese intentions may shift, such basic diplomatic purposes as Japan's iron policy remains unaltered by events at the Peace Conference. Not only is the League of Nations sooner or later to be confronted by this situation: a very great deal depends on how the newly-organized China Banking Consortium of the powers intends to handle such matters. The move by the Okura interests, of course, is really the action of the Japanese Government; the interests are within the ring of Big Business in Japan sharing with the political oligarchy control over the Japanese Empire.

## JAPAN HOLDS TRADE UNIONS CANNOT EXIST—RIGHT OF STRIKE ILLEGAL.

Tokyo—The movement to strike out the clause in the Peace Police Law prohibiting labor from acting in concert or urging strikes has the opposition of the Japanese Government, which fears any such action would result in Bolshevism being introduced into the country.

Prior to the closing of the last Diet, a Kokuminto member of the House Committee on Criminal Proceedings asked the Director of the Police Bureau about allowing the organization of unions. This government official expressed the opposition of the Japanese administration to any legalizing of trades unions. He stated that the government looked upon conflicts between capital and labor as clashes of sentiment which must be settled by arbitration and cooperation.

The government, he went on, would not rely entirely upon the policy of kindness and benevolence. It was trying other means to adjust the relations of labor and capital.

## DISCUSSES PRUSSIA OF EAST.

That Japan represents in the East the same idea of militarism and imperialism that America has helped to drive out of Europe was the statement of Dr. W. W. Willoughby of Johns Hopkins University at a recent luncheon of the Baltimore City Club, according to the *Baltimore Sun*. Dr. Willoughby has spent a number of years in China as adviser to the Chinese government and is qualified to speak with authority on Far Eastern questions.

That Japan was actuated in entering the world war by a desire to aggrandize herself rather than to uphold the idea of democracy was strongly intimated by Dr. Willoughby in his description of the military operations of Japan following her declaration of war in 1914. In accomplishing her purpose, he said, she invaded a neutral country, has seized railroads that belong to private interests, has placed her own nationals in charge of operations, has established military stations and even civil government in Chinese territory.

"There was no military necessity for such action," said Dr. Willoughby, "but it is explained by the fact that it gives Japan absolute control of the Shantung province and places Peking in the jaws of military control."

"Japan has made wonderful advances since her ports were opened to the world in 1858," said Dr. Willoughby, "but it would be unfortunate if she should be allowed to get control of China.

"Such a development would be unfortunate for three reasons, the first a sentimental one. The Chinese are a great people. They have a civilization that dates back for 4,000 years. Western civilization did not surpass that of the Chinese until the fourteenth and fifteenth centuries. I know of no one who has become really acquainted with these people who has not the greatest respect for their brain fibre, good nature, honesty, industry, patience and intellectual attainments.

"In the second place it would be unfortunate to hand China over to Japan because that country has not a good record in dealing with the Chinese people. They have frequently imposed upon them in the grossest way. They have paid attention to the Chinese Government and have defrauded it of millions of dollars in revenues through smuggling.

"Contrary to the laws of China Japan has deluged parts of that country with opiate, introducing them under the guise of military stores which are not subject to inspection and duty, a direct disregard of the interests of the Chinese people. Japan has given aid to the bandits that defy the Chinese Government.

"In the third place Japan stands for a type of policy exactly like that which we have tried to expel from Europe. She is more militaristic and imperialistic than Prussia was. Her treatment of the annexed territory of Korea corresponds to the Prussian policy in Poland. She had decreed the destruction of the Korean language, their history and traditions, allows them no higher education, will not permit any of them to go to foreign countries for educational purposes and has an absolute control by the military of the government. They must become Japanese. It would be a shame to allow that influence to extend over China and her people, who are docile and easily controlled.

"The same principles that are covered in the 14 points of President Wilson should apply in the East as well as in the West. I hope that the League of Nations, if it be established, can take control of this problem and lend such aid as is necessary to put China on her feet and establish a stable government."

## PRESIDENT ENTERTAINS CHINESE SCHOLARS WHO WRITE ODES TO SPRING WHILE THEY SIP THEIR TEA.

Peking—Though China has been a republic these eight years, the Chinese love of letters still finds a patron in the President of what was the Middle Kingdom.

The Festival of Spring, an annual holiday on the third day of the third month of the lunar calendar, gave President Hsi Shih-ch'ang an opportunity to demonstrate his concern for the dignity and character of China's old literature. He invited a large number of the old Chinese literati to the Yin Tai, one of the most beautiful of the series of palaces making up the one-time imperial precincts of the Forbidden City.

There the poets and sages sang their tribute to Spring and partook of tea and the refreshments known to all who have had the honor of attending a presidential function in the Purple Forbidden Palace. As the bards of China's old school left, they presented the President with copies of their odes.

President Hsi Shih-ch'ang is himself a scholar of high standing who in spite of the burdens of state still keeps his friendship for the poets and sages of the old school. He is much interested in keeping the hold Chinese letters had on the people unweakened in these days of economic awakening and international dangers. The President has a reputation as a scholar whose essays are known to literary men all over China.

## FAR EASTERN CABLES

The Far Eastern Bureau regrets that the break in cable communication between the Orient and the United States for several weeks has rendered the receipt of dispatches impossible. The seriousness of this should be apparent to all working for a better understanding among the nations on the Pacific. It is significant that coincident with this breaking of the only American means of communication with the Far East that anti-American sentiment in Japan should be at its height, taking on the proportions of an organized press campaign. Such misunderstandings spring from a failure to know American motives. During the Great War the steady dispatching of American news through American agencies to Japan and China notably bettered the position of America in the eyes of the Eastern peoples. So long as the one American communication service across the Pacific is interrupted, the interpretation of the purposes of the United States lies wholly in the hands of British, French and Japanese official or semi-official news agencies.

### WHAT THE AMERICAN PRESS SAYS ABOUT THE SHANTUNG SETTLEMENT.

*New York Times:* The Japanese have for the moment scored a triumph, which is nevertheless a compromise, since it involves the giving of pledges which when kept, as they must be kept at no distant day, will restore the Province of Shantung to Chinese sovereignty. . . . Japan's insistence upon full recognition of the rights she assumes to have gained in the Province of Shantung by her capture of Kiaochow from Germany and by her Treaty of 1915 with China was a much more serious matter [than the Italian question]. The Chinese saw, all the world saw, that it meant putting China under bondage to Japan. The 99-year lease of Kiaochow was doubly vitiated. It was originally extorted from China under duress by Germany in 1898 as a form of compensation for the murder of two missionaries. But the declaration of war by China had the natural effect of terminating that engagement. Before the Peace Conference, therefore, the Japanese rested their claims upon a title already void. But Kiaochow represents only a small part of their interest and their ambition. Control of the railroad from Tsinngiao to Tshuan puts Japan in a position to command lines of interior communication vital to the industrial development of China, while other provisions of the Treaty of 1915 accord to her rights and privileges altogether inconsistent with Chinese sovereignty, and of these China has with force and justice complained to the Conference. . . . Italy and Japan have shown a kind of petulance which merely reflects the great difficulty men have in setting their thoughts into the new channel. Not all the nations can fully and at once free their minds from the notions that controlled the Vienna Congress. The Conference, in the friendliest manner, has taken note of the political difficulties of Orlando and Sonnino, it has taken account of the great sensitiveness of the Japanese. That was the rule of expediency. In some later time, we are confident, after a period of international control, Fiume will go to the Jugoslavs to whom it belongs; Japan will relinquish her hold upon Shantung. To that she is pledged, her honor is engaged, and so freely and publicly that there can be no doubt of her keeping her engagement. Four hundred million Chinese cannot be sacrificed to the ambition of Japan. That would put Truth, not merely in the second place, but on the scaffold.

*New York Sun:* The same meticulous opposition to execution of secret treaties [as in the case of Fiume] applied in the case of Kiaochow would of course leave Japan with no leg to stand on in its contention for that region. Yet Japan is getting the substance of what Japan wants there. Japan, getting Kiaochow now, with everybody's consent but China's, creates for itself a Monroe Doctrine in the East, while we are being asked to give up our own Monroe Doctrine in the West. In both cases self-determination has to be set aside; and in both its rejection will surely have the effect of creating new irredentisms, new grounds for international frictions, new troubles to be ironed out by the League of Nations—with America furnishing the fuel to keep the iron hot.

*New York Evening Sun:* With the expulsion of the Germans in 1914 Japan at once regained her trade with Tsinngiao, and fell heir not only to the entire Teuton economic development on the peninsula, but to the position of vantage which this had insured Germany in central China. Now that this position is guaranteed her by the decision of the Peace Conference Japanese supremacy in the Far East becomes unassailable.

*New York Evening Post:* If it was Mr. Wilson's expectation that Japan would make a complete surrender of her holdings and privileges in Shantung and wipe clean the slate of Chino-Japanese relations, then the settlement reported from Paris is a victory for Tokyo. Otherwise it is difficult to see wherein the Japanese "victory" consists. Tokyo pledges itself to hand back Shantung in full sovereignty to China, and the pledge is made not to China but to the Entente. Future relations between Japan and China are to be under the control of the League of Nations. The cession to Japan of all German rights in Shantung has been long anticipated; it has been claimed by Japan as compensation for the costs of her military expedition against Kiaochow. The economic rights acquired by Japan or confirmed to her are such "as are possessed by one or two others of the great Powers." It is only if we foresee the League of Nations agreeing to let the Japanese pledge concerning the restoration of Chinese sovereignty remain a dead letter that the agreement in Paris violates the principles of a just peace.

*New York Tribune:* The Shantung settlement at Paris is a concession to the conceptions of practical statesmanship. . . . Japan has agreed to restore political sovereignty in Shantung to China. What she asks is economic priority. And her request could not well have been denied by those Entente powers which in the past have themselves acquired not only economic privileges, but also political sovereignty, at China's expense. . . . Japan had therefore a case to which the generalities of the Fourteen Points could not be successfully applied. She presented her case politely, but firmly. There was nothing for the conference to do but to admit its force.

*Brooklyn Times:* Japan gains rich spoil in the determination that hands to her without reservation the great port and strongly fortified city of Kiaochow. . . . It is placed in her hands without qualification, no questions being asked as to when Japan will redeem her pledge made early in the war to return it to the nation that owned it originally. In return, the Japanese promise to return to China full political sovereignty, while retaining economic privileges. It by no means suits Chinese ideas of Justice, and we do not wonder. The political sovereignty of a territory economically in the control of a foreign nation is a hollow honor. Japan has ably used the situa-



tion caused by the controversy over Plme. Her diplomacy is flawless. The work that was done by our State Department, under Knox, in the East, appears to have been undone at a single stroke. The "open door" is not only shut but double barred. Japan becomes mistress of the Orient with the way wide open to the commercial exploitation of Russia. The dream of her ancient statesmen after they had opened their eyes to the Western civilization has become a fact. It is only half a dozen years since Count Okuma, the deep-minded leader of the Japanese, predicted a control of the world by a few great powers of whom Japan would be one.

Again: We cannot fail to sympathize with the Chinese when we recall President Wilson's reprobation of secret treaties and the successful efforts of prior administrations to encourage friendship between China and the United States. Surely, if any treaty was a secret treaty, that under which Japan acts at present was such, and as an occult document it was in flat contradiction to the promise publicly made at the time by Japan to restore to its original owners the city of Kiaochow, taken from the Germans. It is a singular inconsistency that interprets the policy of opposition to secret treaties against a nation to which we are related by the blood ties of many of our citizens and in favor of a power that has many interests in conflict with our own.

*Brooklyn Standard Union:* If Japan as well as Italy withdrew the chances of the Peace Conference establishing a League of Nations would go glimmering. And so a political deal was entered into with Japan which is about as unsavory as any bargain for personal profit ever put through between Tammany and the commercialized politicians among its opponents. Japan is to retain Kiaochow with a promise to return it to China at some future time. Mr. Wilson calls it a diplomatic compromise. But he would permit no compromise with Italy, and now the "Big Three"—Japan takes the place of Italy—announces it will proceed to make peace with Germany, leaving Italy out of the conference altogether. . . . The crafty concession is only a beginning of endless trouble for this country if the representatives of its people in Congress allow it to be put under control of the League of Nations.

*New York Nation:* It is not easy at the moment to do justice to Japan. Not only will the rejection by the Peace Conference of the Japanese demand for the recognition of race equality help to preserve and intensify in Japan all the resentment which has properly followed the policy of race discrimination in the past, but it is particularly humiliating because of the effective aid given by Japan to the Allies during the war. . . . In other respects, however, the situation is very different. The uncompromising demand of Japan for Kiaochow, for the Caroline and Marshall Islands, and for the control of certain Pacific cables; the insulting and preposterous demands upon China, coupled with threats of force if the demands are not complied with; the charges of brutal conduct on the part of Japanese soldiers in Siberia, and of secret understandings with the Russian Government while ostensibly opposing it; the revelations of what has been going on in Korea and now the secret treaties with Great Britain, France, Italy and Russia all combine to place Japan in a light very mildly described as unfavorable. . . . If Japan desires to enjoy, either in this country or abroad, good repute as an honorable or unselfish Power, it will lose no time in abandoning its claims to Kiaochow and to interference in Chinese affairs, will wash its hands of the Russian adventure, and will give to Korea the self-government which the people of that country appear to want.

*New York Evening Globe:* Japan, wanting a definite and permanent hold on the territory, finds herself obliged to give back political control to China, under a pressure which is politely camouflaged by the formula of "voluntary action at some early date." On the other hand, she retains economic rights which are of the utmost value, including railroad grants.

*New York Review:* In leaving Japan unconditional tenant of Kiaochow with much of the Shantung peninsula, the Peace Treaty goes far to diminish the authority of the Covenant of Nations. Kiaochow was one of the few clear cases before the Conference. The German lease was extorted from China on the pretext of compensation for the slaying of the German ambassador by the Boxers. Germany capitalized her affront outrageously, and, in a region where shaky titles abound, hers was morally and legally the worst. Japan drives out Germany and assumes her "rights." The Peace Conference acquiesces in the iniquity. The official press murmurs smoothly of the compromises inevitable in human affairs. Now Japan's occupancy of Shantung is not a compromise, but a flagrant breach of the letter and spirit of the Covenant. In consenting to it Mr. Wilson has cancelled one of the fairest pages in American diplomacy. The only apology made for the surrender is that otherwise Japan would not have joined the League of Nations. As it is, she joins having first shown that she declines to be bound by one of its constituent principles. An added chagrin to those who hoped most from the League is that the united wisdom of the present world has been less able to moderate Japan's aggressiveness than was John Hay single-handed.

*Philadelphia Inquirer:* It will have to be admitted that at the diplomatic game the Japanese are pastmasters. Of their supremacy in this respect the great success which they have just achieved at the Paris Conference is only the most recent illustration. . . . They began by asking for what they probably did not expect to get when they moved the amendment of the League of Nations Covenant by the insertion of a clause explicitly proclaiming the equality of the white and yellow races, and their unprotesting acquiescence in the refusal of this request enabled them with a very good grace to press for an approval of their Shantung programme. . . . Thus did expediency triumph over principle and thus was the surpassing competency of Japanese statesmanship once more impressively displayed. Japan contributed less to the defeat of Germany than any other of the five great Powers and it leaves the Conference chamber the only gainer.

*Philadelphia Record:* If evidence were required of the imperative need of a League of Nations to restrain any hell-gentler Government from making war to satisfy ambition or pride, or win for a Ministry the approving shouts of the strong-feeling and little-thinking crowd, it is afforded by current conditions in Paris. Japan is perfectly ready to fight for possession of a piece of China which Germany had extorted by threats. . . . National pride, perhaps, the cause of most wars, forbade, and rather than have Japan withdraw from the peace conference a compromise has been agreed to by which Japan promises at some time or other, in its own good pleasure, perhaps next year and perhaps 2,000 years from now, to give the port back to the country from which it was stolen.

*Baltimore Sun:* China will still have her day in court when the league begins to function, and things left undone by the conference may be completed by later friendly discussions and conciliation.

